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THE USE OF GREEK WORDS IN
CICERO'S PHILOSOPHICAL WORKS

BY

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The undersigned certify that they have read, and recommend
to the Faculty of Graduate Studies for acceptance, a thesis entitled

THE USE OF GREEK WORDS IN
CICERO'S PHILOSOPHICAL WORKS

submitted by Gunter Eckhard Rochow in partial fulfilment of the
requirements for the degree of Master of Arts.

ABSTRACT

Cicero used Greek words in the philosophical works for several reasons , not always to good effect or , apparently , with purpose or forethought: 1) when the limitations of Latin compelled it (Lists I and VII - XI), 2) in repetition (List II), 3) simply because they lay in passages he wished to quote (List III), 4) when he needed to cite Greek proper nouns or titles (Lists IV and VI), 5) in etymological explanation (List V), 6) and in some cases for a plurality of reasons of which one cannot be singled out as the essential one (List XII).

The examination of Greek words in their contexts brought out the fact that Cicero had been obliged to modify the Latin language. New meanings which he added to Latin words and words he coined , as well as the permanence or impermanence of these have been indicated.

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ABBREVIATIONS OF NAMES AND WORKS OF LATIN AUTHORS

(* designates references to works not seen; quoted from ThLL.

** references so marked differ from ThLL).

ACC	L. ACCIUS <u>Trag</u>	<u>tragoediarum fragmenta</u> (Ribbeck I)
AFRAN	L. AFRANIUS <u>Com</u>	<u>comoediarum fragmenta</u> (Ribbeck II)
AMBR	AMBROSIUS <u>Isaac</u> <u>Off</u> <u>Noe</u>	<u>de Isaac et anima</u> (Migne 14, 501-540) <u>de officiis ministrorum</u> (Migne 16, 23-184) <u>de Noe et arca</u> (Migne 14, 361-416)
APUL	L. APULEIUS <u>Apol</u> * <u>Mund</u> * <u>Plat</u>	<u>apologia</u> (Helm) <u>de mundo</u> (Goldbacher) <u>de Platone</u> (Goldbacher)
ARNOB	ARNOBIUS AFER <u>Nat</u>	<u>adversus nationes</u> (Migne 5, 365-1372)
AUG	AURELIUS AUGUSTINUS <u>C Acad</u> <u>Civ</u> <u>Divers Quaest</u>	<u>contra academicos libri</u> (Migne 32, 905-958) <u>de civitate Dei</u> (Migne 41) <u>de diversis quaestionibus</u> (Migne 40, 11-100)
AUSON	D. MAGNUS AUSONIUS (Peiper)	
BOETH	ANICIUS MANL. TORQ. SEVERINUS BOETHIUS <u>Arithm</u> <u>Cons</u>	<u>de institutione arithmetica</u> (Migne 63) <u>de consolatione philosophiae</u> (Migne 63, 547-1074)

	<u>Herm Pr</u>	<u>in librum Aristotelis περὶ ἑρμηνείας commentarii</u> (Migne 64, 293-342)
CAECIL	CAECILIUS STATIUS <u>Com</u>	<u>comoediarum fragmenta</u> (Ribbeck II)
CAECIN	A. CAECINA <u>Cic Epist</u>	<u>ad Ciceronem epistula</u>
CAEL	M. CAELIUS RUFUS <u>Cic Epist</u>	<u>epistula ad Ciceronem</u>
CAEL AUR	CAELIUS AURELIANUS <u>Acut</u> <u>Chron</u>	<u>acutarum sive celerum</u> <u>passionum libri</u> (Amman) <u>chronicarum sive tardarum</u> <u>passionum libri</u> (Amman)
CAES	C. JULIUS CAESAR <u>Cic Att</u> <u>Civ</u> <u>Gall</u>	<u>epistula ad Ciceronem</u> <u>de bello civili</u> (Klotz) <u>de bello Gallico</u> (Seel)
CASSIOD	FLAVIUS MAGNUS AURELIUS CASSIODORUS <u>Art</u>	<u>de artibus ac disciplinis</u> <u>liberalium litterarum</u> (Migne 70, 1149-1220)
CATO	M. PORCIUS CATO, the censor <u>Agr</u> <u>Orig</u>	<u>de agricultura</u> (Mazzarino) <u>originum reliquiae</u> (Jordan)
CATO	M. PORCIUS CATO, of Utica <u>Cic Epist</u>	<u>ad Ciceronem epistula</u> (CIC <u>epist</u> XV 5)
CATO nep	M. CATO <u>Or Frg</u>	<u>orationum fragmenta</u> (Meyer)
CATULL	C. VALERIUS CATULLUS	(Schuster - Eisenhut)
CELS	A. CORNELIUS CELSUS	(Daremborg)

CENS	CENSORINUS (Hultsch)
*CHALC	CHALCIDIUS
	<u>Comm</u> <u>commentarius in Platonis</u>
	<u>Timaeum</u> (Wrobel 69-379)
	<u>Transl</u> <u>Platonis Timaei translatio</u>
	(Wrobel 3-69)
CIC	M. TULLIUS CICERO (Müller)
	(1) Orations:
	<u>Arch</u> <u>pro Archio</u>
	<u>Balb</u> <u>pro Balbo</u>
	<u>Caecin</u> <u>pro A. Caecina</u>
	<u>Cael</u> <u>pro M. Caelio</u>
	<u>Catil</u> <u>in L. Catilinam</u>
	<u>Cluent</u> <u>pro A. Cluentio</u>
	<u>Deiot</u> <u>pro rege Deiotario</u>
	<u>Div in Caec</u> <u>in Q. Caecilius oratio de</u>
	<u>accusatore in C. Verrem</u>
	<u>constituendo, quae divin-</u>
	<u>atione dicitur</u>
	<u>Dom</u> <u>de domo sua</u>
	<u>Flacc</u> <u>pro L. Flacco</u>
	<u>Font</u> <u>pro M. Fonteio</u>
	<u>Har Resp</u> <u>de haruspicum responsis</u>
	<u>Leg Agr</u> <u>de lege agraria contra Rullum</u>
	<u>Lig</u> <u>pro Q. Ligario</u>
	<u>Manil</u> <u>pro lege Manilia de imperio</u>
	<u>Cn. Pompei</u>
	<u>Mil</u> <u>pro T. Annio Milone</u>
	<u>Mur</u> <u>pro L. Murena</u>
	<u>Phil</u> <u>Philippicae I - XIV</u>
	<u>Pis</u> <u>in L. Pisonem</u>
	<u>Planc</u> <u>pro Cn. Plancio</u>
	<u>Prov</u> <u>de provinciis consularibus</u>
	<u>Q Rosc</u> <u>pro Q. Roscio comoedo</u>
	<u>Quinct</u> <u>pro P. Quinctio</u>
	<u>Sest</u> <u>pro P. Sestio</u>
	<u>S Rosc</u> <u>pro Sex. Roscio Amerino</u>
	<u>Sull</u> <u>pro P. Sulla</u>
	<u>Tull</u> <u>pro M. Tullio</u>
	<u>Verr</u> <u>in C. Verrem actiones</u>

(2) Rhetorical Works:

<u>Brut</u>	<u>Brutus de claris oratoribus</u>
<u>De Orat</u>	<u>de oratore</u>
<u>Inv</u>	<u>de inventione</u>
<u>Orat</u>	<u>orator ad M. Brutum</u>
<u>Part</u>	<u>partitiones oratoriae</u>
<u>Top</u>	<u>topica</u>

(3) Philosophical Works:

<u>Ac</u>	<u>academica</u>
<u>Cato</u>	<u>Cato Maior de senectute</u>
<u>Div</u>	<u>de divinatione</u>
<u>Fin</u>	<u>de finibus bonorum et malorum</u>
<u>Fat</u>	<u>de fato</u>
<u>Lael</u>	<u>Laelius de amicitia</u>
<u>Leg</u>	<u>de legibus</u>
<u>Nat Deor</u>	<u>de natura deorum</u>
<u>Off</u>	<u>de officiis</u>
<u>Parad</u>	<u>paradoxa Stoicorum</u>
<u>Rep</u>	<u>de re publica</u>
<u>Tim</u>	<u>Timaeus</u>
<u>Tusc</u>	<u>Tusculanae disputationes</u>
<u>Hort Frg</u>	<u>Hortensii fragmenta</u>

(4) Correspondence:

<u>Ad Q Fr</u>	<u>ad Quintum fratrem epistulae</u>
<u>Att</u>	<u>ad Atticum epistulae</u>
<u>Epist</u>	<u>ad familiares epistulae</u>

(5) Poems:

<u>Arat</u>	<u>Aratea</u>
<u>Carm Frg</u>	<u>carminum (praeter Arateorum)</u> <u>fragmenta</u>

** QUINT CIC

Q. TULLIUS CICERO

<u>Pet</u>	<u>de petitione consulatus</u> (Müller)
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CLAUD

CLAUDIUS CLAUDIANUS (Jeep)

COLL MosMosaicorum et Romanorum legum collatic (Huschke)

COLUM

L. IUNIUS MODERATUS COLUMELLA (Ash, Foster
and Heffner)

CORP	<u>Corpus Inscriptionum Latinorum</u> (Mommson)
** CRASS	L. LICINIUS CRASSUS (Meyer, <u>Orat. Rom. Frg.</u>) <u>Or Frg</u> <u>orationum fragmenta</u> <u>apud</u> CIC <u>orat</u> 222.
CURT	Q. CURTIUS RUFUS (Hedicke)
DOLAB	P. CORNELIUS DOLABELLA <u>Cic Epist</u> <u>epistula ad Ciceronem</u>
DON	AELIUS DONATUS <u>Ter **Andr</u> ¹ <u>Commentum Terenti</u> (Wessner I)
ENN	Q. ENNIUS (Vahlen) <u>Ann</u> <u>annalium fragmenta</u> <u>Frg Var</u> <u>fragmenta varia</u> <u>Trag</u> <u>tragoediarum fragmenta</u>
FAV	M. FAVONIUS <u>Or Frg</u> <u>orationis fragmentum</u> (Meyer, <u>Orat. Rom. Frg.</u> ; Gellius XV 8, 2)
* FEST	SEX. POMPEIUS FESTUS (O. Müller, 1839)
GELL	AULUS GELLIUS (Hosius)
HIER	SOPHRONIUS EUSEBIUS HIERONYMUS <u>Epist</u> <u>epistula</u> (Migne 22, 326-1224)
HIL	HILARIUS <u>Trin</u> <u>de trinitate</u> (Migne 10, 25-472)
HOR	Q. HORATIUS FLACCUS <u>Sat</u> <u>sermone</u> (Klingner)
ISID	ISIDORUS <u>Orig</u> <u>originum sive etymologiarum</u> <u>libri</u> (Migne 82, 9-728)

¹The ThLL abbreviation here is Ter Eun for both the Commentum Andriae and the Commentum Eunuchi.

ITALA	<u>Lectiones biblicas ab editione vulgata discrepantes.</u> I. <u>Tim</u> I 16 (cod. q) (Ziegler and Wölfflin)
PS IUL RUF	PSEUDO IULIUS RUFINIANUS <u>Schem Dian</u> <u>de schematis dianoeas liber</u> (Halm, <u>Rhet. Lat. Min.</u> 59-62)
LABER	D. LABERIUS <u>Mim</u> <u>mimorum fragmenta</u> (Ribbeck II)
LACT	L. CAELIUS FIRMIANUS LACTANTIUS <u>Inst</u> <u>divinarum institutionum libri</u> (Migne 6) <u>Opif</u> <u>de opificio Dei</u> (Migne 7, 9-78)
LAEV	LAEVIUS <u>Carm Frg</u> <u>carminum fragmenta</u> (Morel, 55-62)
L. CRASS	see under CRASS
** LEG <u>frg min</u>	<u>legum fragmenta minora</u> (CORP I)
LEX XII <u>tab</u>	<u>leges XII tabularum</u> (Bruns, <u>Fontes Juris. Rom.</u> , 17-40)
LEX <u>repetund</u>	<u>lex (Acilia) repetundarum</u> (CORP I)
LEX <u>Urson</u>	<u>lex coloniae Genetivae Juliae s. Ursonensis</u> (CORP II #5439; Dessau #6087)
LIV	T. LIVIUS PATAVINUS (Weissenborn-Müller)
LIV ANDR	LIVIUS ANDRONICUS <u>Trag</u> <u>tragoediarum fragmenta</u> (Ribbeck I)
LUCAN	M. ANNAEUS LUCANUS (Hosius)
LUCIL	C. LUCILIUS (Marx)
LUCR	T. LUCRETIUS CARUS (Martin)
MACR	AMBROSIUS MACROBIUS THEODOSIUS

	<u>Sat</u>	<u>convivia primi diei</u>
		<u>Saturnaliorum</u> (Willis)
	<u>Somn</u>	<u>commentarius in Ciceronis</u>
		<u>somnium Scipionis</u> (Willis)
MANIL	M. MANILIUS (Postgate II)	
MAR VICTORIN	C. MARIUS VICTORINUS	
	<u>Gen Div Verb</u>	<u>de generatione divini verbi</u>
		(Migne 8, 1019-1036)
MART	M. VALERIUS MARTIALIS (Lindsay)	
MAT	CN. MATIUS	
	<u>Carm Frg</u>	<u>carminum fragmenta</u> (Morel, 49)
NON	NONIUS MARCELLUS (Lindsay)	
OV	P. OVIDIUS NASO	
	<u>Ars</u>	<u>ars amatoria</u> (Brandt)
PACUV	M. PACUVIUS	
	<u>Trag</u>	<u>tragoediarum fragmenta</u>
		(Ribbeck I)
PANEG	XII <u>panegyrici</u> (W. A. Baehrens)	
PLAUT	T. MACCIUS PLAUTUS (Leo I, II)	
	<u>Amph</u>	<u>Amphitruo</u>
	<u>Asin</u>	<u>Asinaria</u>
	<u>Aul</u>	<u>Aulularia</u>
	<u>Bacch</u>	<u>Bacchides</u>
	<u>Capt</u>	<u>Captivi</u>
	<u>Cas</u>	<u>Casina</u>
	<u>Epid</u>	<u>Epidicus</u>
	<u>Men</u>	<u>Menaechmi</u>
	<u>Merc</u>	<u>Mercator</u>
	<u>Mil</u>	<u>Miles Gloriosus</u>
	<u>Most</u>	<u>Mostellaria</u>
	<u>Persa</u>	<u>Persa</u>
	<u>Poen</u>	<u>Poenulus</u>
	<u>Pseud</u>	<u>Pseudolus</u>
	<u>Rud</u>	<u>Rudens</u>
	<u>Trin</u>	<u>Trinummus</u>

	<u>Truc</u>	<u>Truculentus</u>
PLIN	C. PLINIUS SECUNDUS	
	<u>Nat</u>	<u>naturalis historia</u> (Mayhoff)
PLIN	C. PLINIUS CAECILIUS SECUNDUS	
	<u>Epist</u>	<u>epistulae</u> (Kukula)
	<u>Paneg</u>	<u>panegyricus</u> (W. A. Baehrens)
PRISC	PRISCIANUS	
	<u>Gramm</u>	<u>institutiones grammaticae</u> (Keil II, III)
PS IUL RUF	see under IULIUS RUFINIANUS	
Q. CIC	see under QUINT CIC, below M. TULLIUS CICERO	
QUINT	M. FABIUS QUINTILIANUS	
	* <u>Decl</u>	<u>declamationes (minores)</u> (Ritter)
	<u>Inst</u>	<u>institutio oratoria</u> (Radermacher)
RHET	INCERTI AUCTORIS	
	<u>Her</u>	<u>de ratione dicendi ad C.</u> <u>Herennium</u> (Marx)
*RUFIN	TURANNIUS RUFINUS	
	<u>Orig Princ</u>	<u>Origenis libri περὶ ἀρχῶν</u> <u>seu de principiis libri</u> (Migne graec. 11, 111-414)
SALL	C. SALLUSTIUS CRISPUS	
	<u>Catil</u>	<u>de coniuratione Catilinae</u> (Kurfess)
SCHEM <u>dian</u>	<u>incerti schemata dianoeas</u> (Halm, <u>Rhet. Lat.</u> <u>Min.</u> , 71-77)	
SCIP min	P. CORNELIUS SCIPIO AFRICANUS minor	
	<u>Or Erg</u>	<u>orationum fragmenta</u> (Meyer, <u>Orat. Rom. Erg.</u> , 178ff)
SEN	L. ANNAEUS SENECA	
	<u>Benef</u>	<u>de beneficiis libri</u> (Hosius)

	<u>Dial</u>	<u>dialogorum libri</u> (Gertz)
	<u>Epist</u>	<u>epistulae ad Lucilium</u> (Hense)
	<u>Nat</u>	<u>naturales quaestiones</u> (Gercke)
SENT	<u>sententia</u>	
	<u>Minuc</u>	<u>sententia Minuciorum</u> (CORP I, 199)
SERV	MAURUS (MARIUS) SERVIUS HONORATUS	
	<u>Aen</u>	<u>ad Aeneadem</u> (Thilo)
SISENNA	L. CORNELIUS SISENNA	
	<u>Hist</u>	<u>historiarum fragmenta</u> (Peter)
TAC	CORNELIUS TACITUS	
	<u>Ann</u>	<u>annales</u> (Halm)
	<u>Dial</u>	<u>dialogus de oratoribus</u> (Halm II)
	<u>Hist</u>	<u>historiae libri</u> (Halm)
TER	P. TERENCEIUS AFER (Fleckeisen)	
	<u>Ad</u>	<u>Adelphoe</u>
	<u>Andr</u>	<u>Andria</u>
	<u>Eun</u>	<u>Eunuchus</u>
	<u>Haut</u>	<u>Hautontimorumenos</u>
	<u>Hec</u>	<u>Hecyra</u>
	<u>Phorm</u>	<u>Phormio</u>
TERT	Q. SEPTIMUS FLORENS TERTULIANUS	
	<u>Anim</u>	<u>de anima</u> (Migne 2, 642-752)
VAL MAX	VALERIUS MAXIMUS (Kempf)	
VARRO	M. TERENCEIUS VARRO	
	<u>Ling</u>	<u>de lingua latina</u> (Goetz and Schoell)
	<u>Men</u>	<u>Menippearum fragmenta</u> (Bücheler)
	<u>Rust</u>	<u>res rusticae libri</u> (Keil)
VITR	M. VITRUVIUS POLLIO (Granger)	

INTRODUCTION

The Roman world into which Cicero was born was a practical world of architects and soldiers , not so much a world of men of letters and philosophers. Not only in literature , but also in philosophy Rome was heir to Greece.

It was Cicero's concern to introduce Latin readers to Greek philosophy ². In the years of his forced retirement from public office , when the Republic gave way to the Empire , and when personal tragedy befell him in the death of his daughter Tullia , he tried to forget his sorrow by withdrawing into his study. In a sense this was a withdrawal into the world of his youth , when he studied under the leading thinkers of his time.

To accomplish his chosen task , Cicero had to overcome the limits of his own native language. In the academica he almost excuses his use of strange words ; at least , he asks for permission to use such words whenever it is necessary to do so. He said ,

As we are dealing with unusual subjects , you will of

²Div II 1 and Off I 1.

course allow us occasionally to employ words never heard before , as do the Greeks themselves , who have now been handling these topics for a long time;

and in speaking for all in attendance , Atticus replied ,

to be sure , we will; ... indeed you shall be permitted to employ even Greek words , if Latin ones happen to fail you.³

In a later work, the de finibus bonorum et malorum , Cicero justifies his use of unfamiliar terms by referring to Zeno and claiming for himself Zeno's license of coining words , when needed:

Philosophy is the Science of Life , and cannot be discussed in language taken at random from the street. Still of all the philosophers the Stoics have been the greatest innovators in this respect, and Zeno their founder was rather an inventor of new terms than a discoverer of new ideas. But, if men so learned, using a language generally supposed to be more copious than our own, were allowed in handling recondite subjects to employ unfamiliar terms , how much more right have we to claim this licence who are venturing now to approach these topics for the first time?⁴

Why and how , specifically, Cicero used Greek words in his philosophical works we are trying to determine in this thesis. The two parts of the question are dealt with in this manner: in my opinion the headings of the various word-lists answer the question why Cicero used the particular words that make up each list; the English meanings which follow the parenthesized bibliographical references answer the question how Cicero used his Greek words , i.e. which of several possible meanings of

³Ac I 24; translation by H. Rackham in the Loeb Classical Library. Other translations into English of classical texts in this thesis are also taken from that collection.

⁴Fin III 5; transl. , H. Rackham.

the Greek word he intended in his particular context. What that particular meaning was, was determined primarily from the Latin context itself, though not usually without the further help of Liddell and Scott's Greek-English Lexicon (9th ed.). No English equivalents are given for the Greek words occurring in quotation from Latin authors, since it is obvious that Cicero used these words in the same sense as his Latin originals did.

Following Aristotle and Theophrastus, Cicero included his rhetorical works in the list of his philosophical ones.⁵ While some modern authorities do the same, among them Philippson⁶ and Brignoli⁷, others prefer to distinguish between the two. Among the latter are the editors of the Catalog of the Library of Congress⁸. Though references will occasionally be made to the rhetorical works, only those works that are philosophical in content will be dealt with in this thesis. We are therefore concerned primarily with the de re publica, de legibus, paradoxa

⁵Div II 4.

⁶Philippson, "M. Tullius Cicero (Philosophische Schriften)", Pauly-Wissowa, ed., Real-Encyclopaedie der Classischen Altertums-wissenschaft hereafter, PW (Stuttgart: J.B. Metzlersche Verlagsbuchhandlung, 1939, II 13, 1104.

⁷F. M. Brignoli, Studi Ciceroniani (Napoli: Armanni, 1957), 155-162.

⁸A Catalog Of Books Represented By Library of Congress Printed Cards, Issued to July 1, 1942 (New York: Pageant Books Inc., 1958) XXIX, 125, col.1.

Stoicorum⁹, academica, de finibus bonorum et malorum, Tusculanae disputationes, Timaeus, de natura deorum, de divinatione, de fato, Cato Maior de senectute, Laelius de amicitia, and the de officiis. The philosophical fragments, while consulted from time to time, are omitted from consideration in the compilation of the word lists.

The Greek words occurring in the word lists are those spelled in Greek letters in the Teubner text of Cicero. Greek words spelled in Latin letters are only then mentioned when the same words occur also in Greek letters elsewhere in the philosophical works of Cicero.¹⁰

The method of handling this subject involved several steps. First

⁹This book is included in the list in spite of the judgment of Philippon, P W, II 13, 1123, line 4, that this little work belongs more to the rhetorical works and that it is worthless from a philosophical point of view. After all, it does treat of philosophical themes, even though this is done rhetorically.

¹⁰ἀποπροηγμένον in Fin III 51 and apoproegmena in Fin III 15; ἁρμονία in Tusc I 19 and Tim 27 and harmonia in Rep I 16; II 69; Tusc I 24. 41 (ter); Nat Deor III 27; δόγμα in Ac II 27. 29 and dogma in Ac II 106. 133 (bis); Fin II 105; εἰρωνεία in Ac II 15 and ironia in Ac II 74; προηγμένον in Fin III 51. 52 (bis); IV 72 and proegmena in Fin III 15; πρόνοια in Nat Deor I 18; II 58. 73 and Pronoea in Nat Deor I 20. 22; σφαῖρα in Nat Deor II 47 and sphaera in Nat Deor II 47 and in twenty-three other loci in Cicero's philosophical works, as well as in Ennius [cf. Päivö Oksala, "Die Griechischen Lehnwörter in den Prosaschriften Ciceros", Annales Academiae Scientiarum Fennicae (Helsinki: 1953), 163]. φυσιολογία in Div I 90 and physiologia in Nat Deor I 20. 41; Div II 37; ψευδόμενος in Div II 11 and pseudomenos in Ac II 147 and Frg. FV, 55; ἐποχή in Ac II 59. 148 and according to Oksala, op. cit., p. 159 epoche elsewhere in Cicero's philosophical works; however of such uses there is no mention in Merguet's Lexicon.

of all the 213 Greek words which were found in the selected Ciceronian works were entered into individual cards along with any Latin words or phrases that corresponded to them. These were then examined in their individual contexts. In the case of single Latin words, the Thesaurus Linguae Latinae provided exhaustive information on the earlier and later history of words up to the letter mo- (mos in our word list). Beginning with the word mulierositas all available indices and concordances to pre-Ciceronian authors were consulted. Then, other extant pieces of Latin literature, inscriptions, and any other pre-Ciceronian writing to which the Index of the ThLL had pointed, and for which no concordances were available, were inspected for any possible uses of the words in question. Finally, pertinent word studies and the dictionaries of Forcellini and Lewis-Short were of valuable help in tracing the development of such Latin words as were not yet published in the ThLL. In much the same way in which the earlier histories of words were checked, their later continuance in use was also investigated. As a sampling of later authors were chosen Pseudo-Caesar (Gall VIII, bellum Africanum, bellum Alexandrinum, and bellum Hispaniense), Sallust, Vergil, Ovid, Propertius, Horace, Seneca, Lucan, Pliny Secundus, Quintilian, Tacitus, Suetonius, Apuleius, and Boethius. For these authors we possess indices; the index to Seneca, however, deals only with his dramatic works. In the absence of an index to his philosophical writings, the works by

R. Fischer¹¹ and A. Pittet¹² were indispensable. Both authors made frequent references to the words with which this thesis is concerned.

The study of Cicero's single Latin equivalents to his Greek words brought out three major groups: first, words which Cicero used with the same signification as earlier Latin authors (List XIII), secondly, common Latin words to which Cicero added new meanings (Lists IX and X), and lastly, Latin words which were not found in use among authors who wrote before Cicero (List XI).

When the word studies were completed, similar usages of Greek words were grouped together. The resulting twelve lists were then arranged in an arbitrary sequence.

Some difficulty was experienced with Greek words which Cicero uses more than once, of which there are thirty-seven. As is to be expected, some of these words may occur in more than one list. In the interest of subordination each word has been listed in its appropriate list first; then the word has been discussed, where this is called for, in only one entry. In the bibliographical reference occurrences of the Greek word belonging to the list in which the main entry occurs are listed

¹¹R. Fischer, De Usu Vocabulorum Apud Ciceronem Et Senecam Graecae Philosophiae Interpretes (Freiburg im Bressigau: Hof- und Universitätsbuchdruckerei, C.A. Wagner, 1914).

¹²A. Pittet, Vocabulaire Philosophique de Sénèque (Paris: Les Belles Lettres, 1937).

first. There follow references to the same Greek word in other lists. In the index page references to main entries are given first, with references to secondary entries, footnotes, and any other mention of the Greek word following.

The abbreviations used are basically those of the ThLL. Abbreviations of authors' works are underlined even though the ThLL does not italicize them. They are also capitalized throughout. Since in the interest of greater clarity punctuation marks were reduced to a minimum, two further changes became desirable. While the ThLL uses Arabic numerals to designate "books" as well as subsections of a work, separated by commas, in this thesis major divisions are indicated by Roman numerals and subsections by Arabic ones. Also the ThLL abbreviation "L. CRASS." has been shortened to "CRASS", since no confusion is possible; the abbreviation "Q. CIC.", on the other hand, has been expanded to "QUINT CIC" in order to make confusion through oversight impossible. In any case the list of abbreviations is supplied to identify not only any given author, but also the edition from which his work is quoted. Arabic numerals separated by periods indicate further subsections of the same book designated by the preceeding Roman numeral. In the case of shorter works which are not divided into "books", the Arabic numeral after a period indicates a further section of the same class as the preceeding Arabic numeral. Thus CIC Fin III 17. 19; V 20; Fat 15. 18 represents Cicero, de finibus book III, sections 17 and 19; book

V, section 20; Cicero, de fato, sections 15 and 18. The semi-colon is used to separate one major reference or group of references from another.

In the last four lists the various entries are made under the sub-headings "Earlier Usages" and/or "Later Usages", depending on the nature of the list. The various entries bear the same meaning as Cicero's Latin equivalents unless there is a statement to the contrary.

Wherever possible supporting bibliographical references were listed in chronological order. Usually the dates of authors and their works were taken from the Index of the ThLL; where these dates were too broadly defined to be useful, appropriate articles in PW were consulted in the hope of yielding more specific information; in the case of differing opinions the latter was usually accepted as arbiter. In some cases, such as Varro and Caesar, special studies were consulted as referred to below.

References to the plays of Plautus were broadly dated for the lifetime of the author, without any further distinction between the plays; within any one unit of notation, individual plays were therefore listed in alphabetical order. This became necessary, since with few exceptions, we do not know when the plays were written.

The plays of Terence were dated as in PW¹³, Andria (166 B.C.),

¹³ Jachmann, "Terentius", PW, II, 605, lines 1-10.

with Hecyra, Heautontimorumenos, Eunuchus, Phormio, and Adelphoe (160 B.C.) following in that order.

The works of Ennius generally follow Plautus in the word lists, even though priority cannot always be established. This procedure differs from the ThLL, where Ennius is usually, if not always, listed before Plautus. Fairly certain dates are the production of Plautus' first extant play, the Asinaria (212 B.C.)¹⁴, Ennius' coming to Rome in 204¹⁵, and the fact that book IX of the Annales seems to lead up to the year 204 and perhaps the end of the Second Punic War, with publication date set at about 196 B.C.¹⁶. Books XVII and XVIII of the Annales are dated as late as 172¹⁷, when Plautus was dead for twelve years already!

Special mention must be made of the procedure of relating the literary works of Cicero's contemporaries to his own. First, there is the anonymous rhētorica ad Herennium, which some commentators believe to be an early Ciceronian work. However, nothing as to its authorship is certain. Weidner attempts to relate Cicero's de inventione, the work of his youth, to the rhētorica and concludes that both were most

¹⁴Sonnenburg, "Maccius", PW, 27, 101, line 44.

¹⁵Skutsch, "Ennius" PW, 10, 2590, line 3.

¹⁶Ibid., 2608, line 1ff and 2613, line 32ff.

¹⁷Ibid., 2613, lines 32-50

likely derived from the same earlier source; he says further, that if the rhetorica is dated near 86-82 B.C., as is usually done, it is at least possible that the de inventione goes back equally far or further¹⁸.

While nothing certain can be said, for the purposes of this paper, all references to the rhetorica ad Herennium precede references to the de inventione and, for that matter, all other Ciceronian works as well.

To the same general period belongs L. Cornelius Sisenna. In his historiae he deals primarily with the period 91-79 B.C. and possibly to the death of Sulla. However, as Niese points out, the scanty material which has come down to us belongs almost exclusively to the first four books. We also know that Sisenna died during his Cretan mission in 69 B.C.¹⁹. It is likely, therefore, that the historiae were written after the rhetorica ad Herennium and the de inventione, as well as Cicero's early orations, pro Quinctio (81 B.C.) and the pro Sex. Roscio (80 B.C.), and possibly before or contemporaneously with

¹⁸Richard Weidner, "Das Verhältnis zwischen Ciceros Schrift De Inventione und dem Auctor ad Herennium", Ciceros Verhältnis zur Griechisch-Römischen Schulrhetorik Seiner Zeit. [Diss. Hohe Philosophische Fakultät der Friedrich-Alexander Universität.] (Erlangen: Universitätsbuchdruckerei von Junge & Sohn, 1925), pp. 86-88. Cf. also Georg Golla, Sprachliche Beobachtungen Zum Auctor Ad Herennium [Diss. Fakultät der Schlesischen Friedrich-Wilhelms-Universität.] (Breslau: Frankes Verlag und Druckerei, 1935), pp. 7-8, 91-93, where the rhetorica and the de inventione are regarded as two specimen of the early classical Latin language that took its rise possibly among the pre-Ciceronian rhetoricians.

¹⁹Niese, "L. Cornelius Sisenna", PW, 7, 1512f.

Cicero's pro Q. Roscio (76 B.C.), pro M. Tullio (72 B.C.), oratio in Q. Caecilius (70 B.C.), and the Verrine Orations (70 B.C.); however, here we are engaging in pure speculation.

Equally uncertain is the date of publication of M. Terentius Varro's libri saturarum Menippearum. Dahlmann indicates merely that they belong to the first half of the author's lifetime²⁰, which is long before Cicero began to compose his philosophical works. Varro's now all but lost de philosophia and de forma philosophiae, which are important for this thesis because of Augustine's use of them in his de civitate dei XIX, where the concept of de finibus bonorum et malorum is analysed, seem to belong to a rather late period in Varro's life, after 45 B.C., as Dahlmann says²¹. Thus Varro's philosophical works appear to have been produced so near to the known dates of Cicero's last works that it is virtually impossible to assign priority to either one of the two. The same is true of the de lingua latina. We know, however, from Att XIII 12, 3 that Cicero's academica was finished before Varro's de lingua latina was published. Beyond that little can be said with certainty. Müller is quoted by Collart as suggesting that Varro completed his work late in 45, but that it was not published, until a friend did so in 43. To this view Collart takes violent exception and is himself prepared to accept Varro as publisher of his own work as early as the end of 45 or

²⁰H. Dahlmann, "M. Terentius Varro", PW, Suppl. VI, 1268ff.

²¹Ibid., 1174, line 34.

soon in the following year.²² Whatever view we may be compelled to subscribe to, there is virtually not enough time for any significant literary influence to have taken place; what verbal influence there may have been prior to publication, we have, of course, no way of knowing.

Lucretius' de rerum natura and the collected poems of Catullus are both dated according to the years of the authors' deaths, 55 and 54 B.C., respectively. This is inaccurate as far as Catullus is concerned, some of whose poems go back to a much earlier period. For Lucretius the date is fair, although by no means certain. For the purposes of this thesis 55 B.C. was accepted as the year of Lucretius' death, chiefly on the basis of Mewaldt's article²³, but also in the light of the more recent discussion by Bailey²⁴. Even if one grants the possibility that Lucretius was born and died somewhere between 99 and 50 B.C.²⁵, an exceedingly generous range, such alteration, if any, is of negligible significance for the present purposes; for in any event Cicero did not begin to write the main body of his philosophical works until the middle of the decade following Lucretius' death. A more serious question is that raised by

²²Jean Collart, Varron: De Lingua Latina, Livre V (Paris: Les Belles Lettres, 1954), xii.

²³Mewaldt, "T. Lucretius Carus", PW, 26, 1659ff.

²⁴C. Bailey, Titī Lucreti Cari De Rerum Natura Libri Sex (Oxford: Clarendon Press, 1947), I, 3-5.

²⁵Ibid., p. 4.

Sandbach, as quoted by Bailey²⁶, whether CIC Ad Q Fr II 9 (11), 3 is a criticism of the six books of Lucretius, or merely of some isolated poems that may have come to Cicero's attention. However, that is a question to which there may very well be no answer. Unless, therefore, the date of Cicero's letter is seriously disputed, we may accept as reasonably certain that in February 54 B.C. Cicero had some knowledge of Lucretius' poem; whether that is the poem as we now know it or not, we cannot tell.

Regarding the works of Julius Caesar, a major difficulty concerns the authenticity of the books ascribed to him. Studies such as were carried out by Heinz Pötter²⁷ claim that only books I-VII of the de bello Gallico and the de bello civile are Caesarian, while book VIII of the de bello Gallico as well as the bellum Africanum, bellum Alexandrinum, and bellum Hispaniense are considered as later works written in Caesar's name. For all practical purposes only the de bello Gallico enters into consideration under the "earlier usages" of the word lists, since the de bello civile like Varro's de lingua latina, belongs to the same period in which Cicero wrote his philosophical works.

Finally, a reminder concerning the chronology of Cicero's

²⁶Loc. cit.

²⁷Heinz Pötter, Untersuchungen zum Bellum Alexandrinum und Bellum Africanum - Stil und Verfasserfrage [Diss. Westfälische Wilhelms-Universität, Münster, i. W.] (Borna-Leipzig: Universitätsverlag von Robert Noske, 1932), 1.

academica. The academica, as we now have it, is a collection of remnants of two editions. Our book I is a part of Cicero's second edition, while our book II was the latter half of the first edition. For this reason references to Ac II precede references to Ac I in the word lists below.

LIST I

GREEK WORDS USED FOR LACK OF LATIN EQUIVALENTS

ἄθεος "Quid, Diagoras, ἄθεος ²⁸ qui dictus est, posteaque
Theodorus nonne aperte deorum naturam sustulerunt?"
(Nat Deor I 63). "At Diagoras cum Samothracam
venisset, ἄθεος ²⁹ ille qui dicitur." (Nat Deor III 89).
Atheist, an epithet of Diagoras ³⁰.

θετικῶς "Cum ea quae dicuntur in scholis θετικῶς ad nostrum
hoc oratorium transfero dicendi genus." (Parad 5).
Thesis-like.

νέκυια "Inde Homeri tota νέκυια, inde ea, quae meus
amicus Appius νεκυομαντεία ³¹ faciebat." (Tusc I 37).
Either generally, of magical rites by which ghosts were
called up, or as a popular title of Odyssee, XI.

νεκυομαντεία Cf. νέκυια, above

Places where the ghosts of the dead were called
up, or ceremonies in which this was done.

²⁸J.B. Mayor (ed.), M. Tulli Ciceronis De Natura Deorum (Cambridge: University Press, 1891), I, 21, apparatus criticus, "ἄθεος in Latin letters MSS".

²⁹Ibid., III 37, apparatus criticus "ἄθεος... atheus MSS generally".

³⁰Ibid., I, 159.

³¹This reading is at best a wise compromise from a mixture of readings. Cf. T.W. Dougan, Ciceronis Tusculanae Disputationes (Cambridge: University Press, 1905), I, 46. Cf. also psychomantium in Tusc I 115.

LIST II

REPETITIONS OF GREEK WORDS

WHICH HAD BEEN PREVIOUSLY EXPLAINED

ἀξίωμα

"Itaque contendit omnis nervos Chrysippus, ut persuadeat omne ἀξίωμα aut verum esse aut falsum." (Eat 21).

In philosophy, a proposition. Cf. p. 51f.

ἐποχή

"Quare ἐποχὴν illam omnium rerum improbens illi alteri sententiae, nihil esse, quod percipi possit, vehementior adsensior." (Ac II 148).

In philosophy, a suspension of judgment.

Cf. p. 29.

κατάληψις

"Tum cum plane compresserat pugnumque fecerat, comprehensionem illam esse dicebat; qua ex similitudine etiam nomen ei rei, quod ante non fuerat, κατάληψιν imposuit." (Ac II 145).

"Rerum autem cognitiones, quas vel comprehensiones vel perceptiones vel, si haec verba aut minus placent aut minus placent aut minus intelleguntur, καταλήψεις appellemus licet" (Fin III 17).

In Stoic terminology, acts of cognition. Cf. p. 60f.

λογικός

"Habes ea, quae de perturbationibus enucleate
disputant Stoici, quae λογικά appellant, quia
disseruntur subtilius." (Tusc IV 33).

Logical manner of presentation of an argument

Cf. p. 35 for discussion of the corresponding
noun.

παράδοξος

"Eoque hoc locos scripsi libentius, quod mihi ista
παράδοξα quae appellant maxime videntur esse
Socratica longeque verissima." (Parad 4).

Paradoxes. Cf. p. 72.

LIST III

GREEK WORDS OCCURRING IN QUOTATIONS FROM LATIN AUTHORS

- ἀγέλαστος "At hoc in eo M. Crasso, quem semel ait in vita
risisse Lucilius, non contigit, ut ea re minus
'ἀγέλαστος' , ut ait idem, vocaretur." (Fin V 92).
- σκοτεινός "Cognomento qui σκοτεινός perhibetur, quia de
natura nimis obscure memoravit." (Fin II 15).
- σοφός "O lapathe, ut iactare, nec es satis cognitus qui sis!
In quo Laelius clamores σοφός ille solebat edere
compellans gumias ex ordine nostros.' Praeclare
Laelius, et recte 'σοφός', illudque vere." (Fin II 24).
- Cf. σοφός, p. 96.
- χαῖρε "Lucilius...[ait] «χαῖρε», inquam, «Tite!» lictores,
turma omnis cohorsque: «χαῖρε, Tite!» Hinc
hostis mi Albucius, hinc inimicus." (Fin I 9).

LIST IV

GREEK PROPER NOUNS

Δημήτηρ

"Mater autem est a gerendis frugibus CERES tamquam
'Geres', casuque prima littera itidem immutata, ut a
Graecis; nam ab illis quoque Δημήτηρ quasi Γημήτηρ
nominata est." (Nat Deor II 67).

Cf. γῆ μήτηρ , p. 24.

Ceres , ancient Italian corn-goddess , identified
with Demeter .

Διόσκουροι

"Διόσκουροι etiam apud Graios multis modis
nominantur.!" (Nat Deor III 53).

Sons of Zeus .

Note. For this Greek word Cicero does not offer
a Latin counter-part.

Ἑσπερος

"STELLA VENERIS , quae Φωσφόρος Graece , LUCIFER
Latine dicitur , cum antegreditur solem , cum subsequitur
autem , Ἑσπερος ." (Nat Deor II 53).

The Planet Venus . Cf. Φωσφόρος , p.23.

Note. Cicero offers Lucifer as Latin equivalent of
Φωσφόρος , the Morning-Star; for Ἑσπερος ,
however , the Evening-Star , he does not give an

equivalent Latin name. His failure to do so can hardly be explained in terms of poverty of the Latin language, since Plautus used Vesperugo (Amph 275) and Catullus Noctifer (62, 7). In the texts of Varro we find Hesperus (Rust III 5, 17). In view of the occurrence of this transliteration in one of Cicero's contemporaries, Mayor suggests that Cicero may have used the word as one common to both languages³².

Ἑστία

"Iam VESTAE nomen a Graecis; ea est enim, quae ab illis Ἑστία dicitur." (Nat Deor II 67).

Vesta, the goddess of the hearth.

Note. Some modern scholars doubt the validity of Cicero's etymology³³; however, those who do relate Vesta to Ἑστία presuppose the loss of a digamma so that Vesta derives from φεστία³⁴.

Κορία

"MINERVA ... quarta Iove nata t Coryphe Oceani filia, quam Arcades Κορίαν nominant." (Nat Deor III 59).

The Arcadian name of Minerva.

³²Joseph B. Mayor, op. cit., II, 155.

³³Pease, op. cit., II, 725.

³⁴Eduard Schwyzer, Griechische Grammatik (München: C. H. Beck'sche Verlagsbuchhandlung, 1953), I, 227.

Κρόνος

"Κρόνος enim dicitur, qui est idem χρόνος, id est spatium temporis. SATURNUS autem est appellatus quod saturaretur annis." (Nat Deor II 64).

Kronos, the Greek counterpart of the Latin Saturnus, god of agriculture and civilization in general.

Λευκοθέα

"INO Cadmi filia nonne Λευκοθέα nominata a Graecis MATUTA habetur a nostris?" (Tusc I 28).
 "INO dea ducetur et Λευκοθέα a Graecis, a nobis MATUTA dicitur." (Nat Deor III 48).

The name of Ino as marine goddess.

Νόμιος

"Quartus (sc. APOLLINUM) in Arcadia quem Arcades Νόμιον appellant." (Nat Deor III 57).

The Arcadian name for Apollo.

Περσεφόνη

PROSERPINAM, quod Graecorum nomen est, ea enim est quae Περσεφόνη Graece nominatur." (Nat Deor II 66).

Proserpina, the fabled wife of Pluto.

Note. Cicero does not explain the etymology of Proserpina, but merely equates this name to Περσεφόνη. Walde-Hoffmann suggest that Proserpina was transmitted from the Greek via

the Paelignian, where Perseponas is found, and
the Etrusco-Latin tradition, where the form is
Prosepnai.³⁵

Πλούτων "Qui DIVES, ut apud Graecos Πλούτων ." (Nat Deor
II 66).

God of the Underworld.

Προκύων "ANTE-CANEM, Προκύων Graio qui nomine fertur."
(Nat Deor II 114)³⁶.

The Lesser Dog-Star.

Πυρόεις "Huic autem proximum inferiorem orbem tenet Πυρόεις,
quae STELLA MARTIS appellatur." (Nat Deor II 53).

The planet Mars.

Στίλβων "Infra hanc autem STELLA MERCURII est; ea
Στίλβων appellatur a Graecis." (Nat Deor II 53).

The planet Mercury.

Φαέθων "IOVIS STELLA fertur, quae Φαέθων dicitur."
(Nat Deor II 52).

³⁵ A. Walde and B. Hofmann, Lateinisches Etymologisches Wörterbuch. 3rd ed. (Heidelberg: Carl Winter's Universitätsbuchhandlung, 1938), II, 375. Hereafter, abbreviated, W-H.

³⁶ This passage occurs in a quotation from CIC Arat 222.

The planet Jupiter.

Φαίρων

"Ea, quae SATURNI STELLA dicitur Φαίρωνque a Graecis nominatur." (Nat Deor II 52).

The planet Saturn.

Φωσφόρος

"STELLA VENERIS, quae Φωσφόρος Graece, LUCIFER Latine dicitur, cum antegreditur solem, cum subsequitur autem, Ἑσπερος." (Nat Deor II 53).

The planet Venus, as Morning-Star. Cf.

Ἑσπερος, p. 19.

LIST V

GREEK WORDS USED IN ETYMOLOGICAL EXPLANATIONS

γῆ μήτηρ "Mater autem est a gerendis frugibus CERES tamquam
'Geres', casuque prima littera itidem immutata, ut a
Graecis; nam ab illis quoque Δημήτηρ quasi Γημήτηρ
nominata est." (Nat Deor II 67. Cf. also, p. 19).

Earth-goddess; not a proper noun, as the Teubner text may suggest. Cicero tries to explain the etymology of Ceres by analogy to his accepted etymology of Δημήτηρ, which he derives from Γημήτηρ. Both etymologies are, however, disputed.³⁷

ὕειν "Has Graeci stellas Hyadas vocitare suērunt, (a
pluendo; ὕειν enim est pluere) nostri imperite
Suculas, quasi a subus essent, non ab imbribus
nominatae." (Nat Deor II 111).

To rain; Cicero introduces this verb to offer what he regards as a more proper etymology of Hyades than that which lies behind the Latin name Sucula, ὄζυς.³⁸

³⁷Arthur S. Pease (ed.), M. Tulli Ciceronis De Natura Deorum (Cambridge, Mass: Harvard University Press, 1958), II, 725.

³⁸Ibid., II, 822.

χρόνος

" κρόνος enim dicitur, qui est idem χρόνος , id
est spatium temporis. SATURNUS. autem est appellatus
quod saturaretur annis." (Nat Deor II 64).

Time; used by Cicero to substantiate his now
rejected³⁹ etymology of Saturnus. Cf. p. 21.

³⁹ Ibid. , II, 710.

LIST VI

GREEK TITLES

Of Literary Works

Ἀποκατερῶν "Hegesiae liber est, Ἀποκατερῶν ." (Tusc I 84).

Hegesius' book by that title.

ἐαυτὸν
τιμωρούμενος "Quid ille Terentianus 'ipse se poeniens', id est
ἐαυτὸν τιμωρούμενος ." (Tusc III 65).

The title of Terence's comedy.

κυρίαὶ δόξαι "In alio . . . libro . . . Epicuri κυρίας δόξας ."
(Fin II 20); "in illis selectis eius brevibusque
sententiis quas appellatis κυρίας δόξας ." (Nat
Deor I 85).

The collection of Epicurus' aphorisms.

μισογύνος "Quare in μισογύνῳ Atilii est." (Tusc IV 25).

Supposedly, the title of a play by Atilius.

Note. There is a good deal of uncertainty about

Atilius and his play. Some scholars think it may

be a translation of Menander's ⁴⁰ μισογύνης.

⁴⁰Dougan, op. cit., II, 130, supposes that Cicero may have written a play in imitation of Menander's μισογύνης. One difficulty, however, in making that identification is the ending in -ης in Menander's play and the -ος ending in that of Atilius. The difficulty may be one of MSS transmission; cf. critical notes in Dougan, ad loc.

Of Office-holders

γέρων "Lycurgus γέροντας Lacedaemone appellavit ...
SENES." (Rep II 50).

Members of the Spartan Council of Elders , the
Gerousia.

νομοφύλαξ "Graeci hoc diligentius , apud quos νομοφύλακες
creabantur." (Leg III 46).

Guardians of the law.

LIST VII

GREEK WORDS USED TO STATE GREEK IDEAS,
WHICH ARE SUBSEQUENTLY EXPLAINED OR TRANSLATED
WITH LATIN PARAPHRASES

ἀθαμβία ANIMUS TERRORE LIBER (Fin V 87).

In Democritus , peace of mind , freedom from
alarm. Cf. εὐθυμία , p. 58 .

ἀκροστιχίς CUM DEINCEPS EX PRIMIS ...⁴¹ LITTERIS ALIQUID
CONECTITUR (Div II 111).

Acrostics , as a poetic device; here with special
reference to the Sibylline books .

ἐνδελέχεια QUASI QUAEDAM CONTINUATA MOTIO (Tusc I 22).

A perpetual movement (of the soul) , a doctrine
erroneously⁴² ascribed to Aristotle .

⁴¹The text at this point is corrupt.

⁴²Many editors of Cicero's Tusculan Disputations have drawn attention to the twofold error into which Cicero appears to have fallen , so Dougan , op. cit. , I 30 and J. E. King (ed.) , Cicero: Tusculan Disputations (London: William Heinemann , Ltd. , 1960) , '28 , note 1. Cicero appears to have confused ἐντελέχεια with ἐνδελέχεια and then on the basis of that confusion attributed motion to the soul as Aristotle understood it.

- ἐποχή ADSESSIONIS RETENTIO (Ac II 59; cf. also Ac II 148, p. 16).
- In philosophical language, a suspension of judgment.
- Note. The Latin phrase alone occurs in Ac II 78.
- εὐταξία ORDINIS CONSERVATIO (Off I 142; cf. also p. 34).
- Discipline, orderly conduct, as distinguished from moderation (modestia).
- Note. For a similar use of ordo cf. Off I 17.
- λογική RATIO DISSERENDI (Fat 1).
- Logic, as a department of philosophy.
- Cf. λογική . p. 35 .
- μισάνθρωπος ODIUM ...IN HOMINUM UNIVERSUM GENUS (Tusc IV 25).
- The hatred for the whole human race.
- περὶ δυνατῶν IN QUOD FIERI POSSIT (Fat 17).
- Possibility; theory of possibility;
- cf. p. 35 .
- φιλιππίζειν CUM PHILIPPO FACERE (Div II 118).
- To be in league with Philip, a Demosthenic word.

LIST VIII

GREEK WORDS USED TO LIMIT OR IDENTIFY THE MEANING OF PRECEDING LATIN PHRASES

- ἀδιαφορία NEUTRAM IN PARTEM MOVERI (Ac II 130).

In Stoic philosophy , the indifference of

the moral agent. Cf. ἀδιάφορον , p. 75 .
- ἀκατάληπτον NEGARET QUIDQUAM ESSE QUOD COMPREHENDI
POSSET (Ac II 18).

Incomprehensible. Cf. κατάληψις , p. 61 .
- ἀντίπους QUI ADVERSIS VESTIGIIS STENT CONTRA NOSTRA
VESTIGIA (Ac II 123).

People who inhabit the southern hemisphere .
- ἀντίχθων ORA ... AUSTRALIS (Tusc I 68).

Literally , counter-earth; the southern

hemisphere.
- ἀξίωμα QUIDQUID ENUNTIETUR (Ac II 95).

In philosophy , a proposition. Cf. ἀξίωμα ,

p. 52.
- ἀπάθεια EA NE SENTIRE (Ac II 130).

To the Stoics (here , Pyrrho) the wise man's

insensibility to passion or feeling.

Note: SEN Epist 9, 2 uses impatientia to express the same idea, though recognizing the ambiguity of the word; GELL XIX 12, 2 transliterates the word into apathia, but only after quoting the Greek in XIX 12, 2.

ἀπόδειξις

ARGUMENTI CONCLUSIO (Ac II 26).

Logical proof (by syllogism).

Note: The Latin expression alone occurs in Ac II 30. 40.

ἀργὸς λόγος

IGNAVA RATIO (Fat 28).

The inactivity-argument, which would paralyze action by advocating resignation to fate.

ἁρμονία

CORPORIS INTENTIO QUAEDAM (Tusc I 19);
RATIONIS CONCENTIO (Tim 27).

In philosophy, here Aristoxenus, the doctrine that the soul does not have an independant existence, but is rather a "tension" of the body, or a "harmonious" whole.

Note: ἁρμονία was used as above in transliterated form by Lucretius (III 100. 118. 131); Cicero also transliterated the word in Rep I 16,

meaning musical harmony , in Rep II 69 of
 concord in the state , in Nat Deor III 27
 philosophically as used by Pythagoras , and
 in Tusc I 24 as above.

ἀσώματος SINE CORPORE ULLO (Nat Deor I 30).

In Plato , the incorporeal nature of deity.

δαιμόνιον DIVINUM QUIDDAM (Div I 122).

Socrates' "daemon" , or voice that told him how
 to act , which he regarded as some divine
 influence.

εἰμαρμένη FATALIS NECESSITAS⁴³ (Nat Deor I 55).

Destiny , fate , the inevitable. Cf. εἰμαρμένη ,
 p. 87 .

ἐλάχιστον INTERVALLUM MINIMUM⁴⁴ (Fat 22).

In Epicurean terminology , the swerve of an

⁴³Necessitas alone seems to be used in the sense of fatalis necessitas in CIC Sest 47 and Lig 17. In the latter reference , however , divina modifies necessitate , and the expression fatalis calamitas occurs in very close proximity. A further passage , which Lewis and Short mention in support of this usage of necessitas , appears to be erroneous , for in CIC inv I 59 not necessitas is used , but necessitudo.

⁴⁴Cf. LUCR II 244 and Bailey , op. cit. II 845 , ad loc. for use of minimum in the same sense.

atom by a minimal space.

ἐξωτερικός POPULARITER SCRIPTUM (Fin V 12).

Popular books , as opposed to technical ones.

ἐπιγεννηματικός POSTERUM QUODAM MODO ET CONSEQUENS (Fin III 32).

In Stoic terminology , the result of an action;

a consequence.

Note. In Part 82. 114 and Fin III 22 consequens alone expresses this idea.

ἐτυμολογία VERBORUM ... EXPLICATIO ..., id est , QUA DE CAUSA QUAEQUE ESSENT ITA NOMINATA (Ac I 32).

Etymology.

Note. Later , in Top 35 , Cicero suggests veriloquium as equivalent for ἐτυμολογία , a newly coined Latin word.

εὐδοξία BONA FAMA (Fin III 57).

Good fame , a good which some Stoics say is to be preferred for its own sake; others , Chrysippus and Diogenes , deny that it has such value.

εὐθυμία BONUM ANIMUM (Fin V 87).

A good disposition; peace of mind. Cf. εὐθυμία ,

p. 58 .

εὐταξία ORDO RERUM ET OPPORTUNITAS TEMPORUM
(Off I 142).

Order; opportune time. Cf. εὐταξία , p. 29. .

ζωδιακός SIGNIFER IN ORBE⁴⁵ (Div II 89).

The Zodiac.

ἰσονομία AEQUABILIS TRIBUTIO (Nat Deor I 50).

In Epicurean terminology , the equal distribution
of the powers of nature. Cf. ἰσονομία , p. 77 ,
for Cicero's later coinage , aequilibritas.

κατηγορήμα QUAE DICUNTUR DE QUODAM AUT QUIBUSDAM (Tusc IV 21)

In logic , predicate.

κατόρθωσις RECTA EFFECTIO (Fin III 45).

Right conduct , as distinct from a right act

(κατόρθωμα).

Note. Effectio alone occurs in Ac I 6 in the
sense of efficient cause.

κέντρον QUASI PUNCTI INSTAR (Tusc I 40).

A sharp point; here with reference to the position

⁴⁵For similar occurrences of this expression cf. CIC Arat 563. 609;
LUCR V 691; CIC Nat Deor II 53.

and relative extent of the Earth in the universe.

λογική

PHILOSOPHIAE PARS QUAE EST QUAERENDI AC
DISSERENDI (Fin I 22; cf. also Tusc IV 33, p. 17
and Fat I, p. 29).

Logic, as a department of philosophy.

Note: Cf. also the Latin phrases, vel scientiae
pervestigatione vel disserendi ratione (De Orat
I 9), philosophia in tres partes ... in disserendi
substititatem (De Orat I 68), and in quaerendo ac
disserendo (Ac II 32).

πάντις

DIVINUS ... SACERDOS (Div I 95).

Public diviner, priest.

περὶ δυνατῶν

DE ... EO QUOD POSSIT FIERI AUT NON POSSIT
(Fat I; cf. also Fat 17, p. 29).

In philosophy, here Diodorus' theory of possibilities.

οἰκεῖος

ACCOMMODATUM AD NATURAM (Ac II 38).

In Stoic terminology, that which is proper, or
belonging to the nature of a thing.

πάθη

MOTUS ANIMI TURBATOS (Off II 18).

Passion. Cf. πάθη and πάθος, p. 94.

στερέμνιος EA QUAE ILLE PROPTER FIRMITATEM στερέμνια
APPELLAT⁴⁶(Nat Deor I 49).

In Epicurean terminology, the solid realities,
perceptible objects in distinction from forms
of matter imperceptible to the senses⁴⁷.

στεφάνη QUIDDAM CORONAE SIMILE (Nat Deor I 28).

Parmenides' concept of god, an unbroken ring
of glowing lights that encircles the sky and
resembles generally a crown.

στρατήγημα CONSILIUM ... IMPERATORIUM (Nat Deor III 15).

A piece of generalship; a stratagem.

συμπάθεια CONVENIENTIA ET CONIUNCTIO NATURAE (Div II
124); and CONTINUATIO CONIUNCTIOQUE NATURAE
(Div II 142).

Harmony of nature. Cf. συμπάθεια, p. 67.

τελικός AD ... ULTIMUM PERTINENTIA (Fin III 55).

Goods that are constituents of the final end.

⁴⁶No strict translation is offered, but the essential quality of στερέμνιος is described by Cicero's phrase, especially by firmitas and somewhat above by soliditas.

⁴⁷K. C. Reiley, Studies in the Philosophical Terminology of Lucretius and Cicero (New York: Columbia University Press, 1909), p. 47.

τέλος

SUMMUM VEL ULTIMUM VEL EXTREMUM BONORUM

(Fin I 42).

The chief good. Cf. τέλος , p. 46 .

Note. Bonum alone occurs in Fin III 10 , and

finis summi boni in Fin V 15. Extremum ,

ultimum , and summum occur in this sense without the bonorum in Fin III 26⁴⁸.

φυσιολογία

NATURAE RATIO (Div I 90).

Natural philosophy; one of the three departments of philosophy , the others being Logic and Ethics.

Note. Physiologia is found in Nat Deor I 20. 41 and Div II 37.

ὠφέλημα

QUOD PRODESSET (Fin III 33).

That which is beneficial. Cf. ὠφέλημα , p. 100.

⁴⁸Cf. Marin O. Lişcu, Étude Sur La Langue De La Philosophie Morale Chez Cicéron (Paris: Les Belles Lettres , 1930) , 32-35.

LIST IX

GREEK WORDS USED TO STATE GREEK IDEAS ,
WHICH ARE SUBSEQUENTLY EXPLAINED OR TRANSLATED
WITH COMMON LATIN WORDS TO WHICH
NEW MEANINGS ARE ADDED

New Usages That Recurred

ἀναλογία 1. COMPARATIO (Tim 13).

Spatially comparative relation; mathematical
proportion.

Earlier Usages

Evaluation of an accusation, in a legal
sense, RHET Her I 24; CIC Inv I 17.

(Basis for) comparison, RHET Her IV 44;
CIC Tusc V 38.

Preparation, CIC Cluent 191;

Acquisition, CIC Mur 44; Fin II

92.

Later Usages

CIC Tim 15. 24; Nat Deor II 51; CAEL AUR
Acut I 11, 92; III 4, 41; et al.

2. PROPORTIO (Tim 13).

Spatially comparative relation; mathematical proportion.

Earlier Usages

Relation, comparison (as between man and woman), PLAUT Rud 1115.

In proportion (to work), CATO Agr 57.

Proportionate to wealth, land, or other possessions, SENT Minuc⁴⁹; CIC Verr II 3, 148; 4, 46; FAV Or Frg (in GELL XV 8, 2).⁵⁰

Later Usages

Mathematical proportion. CIC Tim 15 (bis).

Proportion generally, often of quantity. VARRO

Ling V 181; IX 27. 62. 103; LEX Urson;

VARRO Rust I 18, 3; COLUM XII 41; PLIN

Nat XXVIII 80; PANEG⁵¹.

⁴⁹Engelbert Schneider, "Sententia Minuciorum", Dialecti Latinae Priscaae et Faliscae Exempla Selecta (Leipzig, B. G. Teubner, 1886) I, i, 44, lines 28ff.

⁵⁰Written proportione in Gellius; all other entries under "Earlier Usages" are spelled pro portione in the editions. There is some uncertainty with regard to the date of Favonius' speech; Münzer, "M. Favonius" PW, 12 2074, lines 34-42 points out that the date could be as early as 97 or as late as 46.

⁵¹Nazarius, "Panegyricus Constantino Augusto Dicto", 33 in fin., in W.A. Baehrens, XII Panegyrici Latini (Leipzig: B.G. Teubner, 1911), p. 183, line 6.

ἰδέα

SPECIES (Ac I 30; Tusc I 58).

Those images , ideas , forms of the mind which
Plato regards as proper concepts of reality.

Earlier Usages

Something seen , a spectacle , appearance ,

LIV ANDR Trag 7; LUCR II 1037.

Passively , the outward appearance , shape ,

form. PLAUT Bacch 838; Mil 1000.1235;

Most 180. 965; Persa 546. 550; Poen 1113;

Rud 415; Trin 840b; ACC Trag 339; CIC

Carm Frg p. 351 , 5; VARRO (?) Men 119;

CIC S Rosc 63; Verr II 4 , 129; Catil II 18;

Carm Frg. p. 399 , 6; LUCR I 10.148; II 61.

364⁵²; . 421. 490. 664. 702. 1025; III 93.

214; IV 52. 100. 134. 141. 707; V 94. 569. .

580. 582. 1294; VI 41. 83⁵³; CIC Rep I 21.

51; III 44. 45; CAES Gall II 31; IV 25; VI

28; VII 23. 36; MAT Carm Frg 8⁵⁴.

⁵²The reference is to the distinctive shape and appearance of the calf.
Cf. Bailey , op. cit. II , 863.

⁵³Only found in the Apparatus Criticus.

⁵⁴The date is uncertain. The friendship with Cicero began about 56 B.C.
(Cf. Münzer , "C. Matius" , PW 28 , 2206 , line 60ff) and became close after
47 B.C. (ibid. , line 30ff) , when Cicero encouraged him in his writing.

Show for ornament, display and splendor;

beauty. PLAUT Most 123; LUCR IV 79;

CIC De Orat II 294; Pis 24; Brut 224⁵⁵.

Actively, the act of seeing, (eye-)sight,

look. ACC Trag 275; LUCR I 321; IV

236. 242. 602; V 707. 724; VI 994;

CIC De Orat III 98.

Species, sort, kind, class, variety, sub-

division. LUCIL 1029; CIC Inv I 40;

De Orat I 189; Rep II 51.

A look, show, seeming, appearance, semblance,

pretence, cloak, colour, pretext, etc.,

opposed to that which is actual. CIC Verr

II, 1, 58; QUINT CIC Pet 18; CIC Leg

Agr II 32⁵⁶; Ad Q Fr I 2, 3; Cael 14;

CAES Gall I 51; V 51; VI 27; VII 45;

CAEL Cic Epist VIII 12, 2.

Reputation. QUINT CIC Pet 52; CIC Dom

89.

⁵⁵

Appearance, i.e. ornate dress, by which Lucius Appuleius Saturnius captured the fancy of the people in demagogic fashion.

⁵⁶Here, the form or appearance of tyranny.

Likeness, image, statue . CIC Carm

Erg. p. 399, 39; p. 400, 56.

60.

Vision in sleep, dream. LUCR I 125;

CIC Ac II 52.

Later Usages

Idea, generally ⁵⁷, CIC Orat 18. 43;

Off III 81; HOR Sat II 3, 208;

CURT VII 1, 36; PS JUL RUF

Schem Dian p. 59, 2; p. 62,

10.

Idea in Platonic sense, as in CIC Ac I,

30 and Tusc I 58. Top 30;

FEST p. 347, 6; MACR Somn

I 2, 14; CHALC Comm 329.

339. 347; AUG Divers Quaest

46, 2 (p. 30).

Note. Cicero also used forma as

equivalent to ἰδέα : Orat 10. 19

⁵⁷Cf. CIC Rep II, 51 which Forcellini, Lexicon Totius Latinitatis (Padua: At the Seminary, 1940) ad. loc. lists in this category.

(cf. species in 18). 101; Ac II

58; Tim 34; Off I 15; Top 30.

Later others follow Cicero's

example: APUL Plat I 5. 6;

TERT Anim 18; AUG Divers

Quaest 46, 2. It is noted further

that Seneca later transliterated

ἰδέα and used it in the Platonic

sense in Epist 58, 18. 19. 26;

65, 7.

κατάληψις COMPRENSIO (Ac II 31).

Mental grasp; understanding; cognition.

Cf. κατάληψις , p. 61 .

προηγμένον PRAECIPUA, PRAEPOSITA, PRODUCTA, PRO-
and MOTA

ἀποπροηγμένον⁵⁸ and REIECTA, REMOTA, respectively (Fin III 51⁵⁹

⁵⁸ ἀποπροηγμένον occurs only in Fin III 51; it is referred to by illa in Fin III 52 where it introduces reiecta and in Fin IV 72 where it points to Cicero's coinage reiectanea.

⁵⁹ προηγμένον and ἀποπροηγμένον are merely stated in this passage; the Latin equivalents follow in section 52 after Cicero's parenthetical discussion concerning Zeno.

52⁶⁰. 72⁶¹; cf. also Fin III 52⁶², p.66).

In Stoic philosophy that which is to be accepted as desireable, even though it is not an absolute good, and its opposite, respectively.

Note. proegmenon and apoproegmenon are transliterated in Fin III 15. The context, however, makes it clear that these words are to be taken as Greek, not as loan words.

Earlier Usages

Common participial forms only, such as

RHET Her I 13; IV 4. 7; CATULL 66, 81;

CAES Gall V 52; VII 27; et al.

Later Usages

Praeposita and reiecta are used without the

Greek in CIC Fin III 69 and are there said to

include in their class the εὐχρηστήματα and

δυσχρηστήματα which Cicero renders by

commodum and incommodum; both of these

⁶⁰The second occurrence of the word, προηγμένα.

⁶¹In this passage προηγμένα only occurs. ἀποπροηγμένα is referred to by illa to introduce reiectanea. Cf. footnote #58 above.

⁶²The first occurrence of the word, προηγμένον.

last words become the equivalents for

προηγμένον and ἀποπροηγμένον in SEN

Epist 74, 12⁶³. producta is also used in the

same Seneca passage. GELL XII 5, 7 employs

productio to state the same idea.

πρόνοια PROVIDENTIA (Nat Deor I 18; II 73; cf. also II 58⁶⁴
p. 66).

In Stoic terminology, that quality of foresight and forethought by means of which the "World Mind" organizes and adorns the universe.

Earlier Usages

Forethought that brings success to an enter-

prise. RHET Her IV 43; CIC Catil III

14; Rep II 5.

Primary sense, seeing a future event, before

it happens CIC Inv II 160.

⁶³R. Fischer, op. cit., 106.

⁶⁴It is not certain whether prudencia in this passage is a synonym of providencia, or an independent characterization of the mens mundi, in which case providencia alone is to be regarded as the Latin equivalent of πρόνοια. If the former possibility is preferred, the Cicero fragment preserved in Nonius (NON 41, 30) provides a rare precedent, which reads, prudenciam a providendo dictam dilucide ostendit M. Tullius in Hortensio (33); "id enim est sapientis, providere; ex quo sapientia est appellata prudentia."

Later Usages

CIC Nat Deor II 73 (bis). 87. 140; III 17. 78.

92. 94; Div I 117; LIV I 51, 3; QUINT

Inst XI 1, 23; TAC Hist IV 29; PLIN

Epist III 19, 9; Paneg 10, 4.

Note. Pronoea spelled in Latin letters occurs

in CIC Nat Deor I 20 as personified

Πρόνοια. In Nat Deor II 73 providentia

is spoken of in the same sense.

τέλος

FINIS (Fin III 26; cf. also Fin I 42, p. 37).

The highest good; the end.

Earlier Usages

Extremity, end, edge, hence border of a

territory. CORP I-2, 5 (ed. 1918, p. 372)⁶⁵

CATO Orig III 1; LUCIL 112; RHET Her

IV 13; SISENNA Hist 51⁶⁶; CIC Prov 29;

Pis 37. 38; Rep III 24, et al.

Territory; that which is enclosed by borders.

⁶⁵The date is uncertain. The fragment does, however, belong to the inscriptiones vetustissimae.

⁶⁶A date of publication of Sisenna's historiae does not appear to be known. Since his history deals with the period 91-79 it is likely that his work post-dates the RHET Her. Cf. Niese, "L. Cornelius Sisenna", PW, VII, p. 1512.

PLAUT Amph 215; CAECIL Com 100;

CIC Inv II 69; et al.

End of a period of time. PLAUT Asin 605;

Epid 39; TER Andr 151. 821; Haut 34;

Phorm 22; Ad 997; CIC Inv I 33; et al.

Estate; such private possessions as fields
and farms, which are set off by borders.

TER Haut 499; CIC Tull 14. 17; Caecin
74; et al.

Extreme degree, e.g., "limits of duty".

TER Hec 96; CIC Mur 65; et al.

End of incorporeal verities; an end of seeking
something; an end of friendship, etc.

LUCIL 1331; CIC Fin I 45; et al.

End of life and life-span. ACC Trag 451;

CIC Rep VI 27; et al.

The purpose of an art, as of a physician's or
orator's activity; that which his activity
effects. RHET Her III 3. 8; CIC Inv I
6; et al.

Goal of movement. RHET Her IV 60; LUCR
I 978.

Definition of terms. CIC De Orat I 214. 264;

et al.

Termination of space; that which a body

delimits with its own volume. LUCR I
670.

Limit of the universe or the number of its

atoms. LUCR I 953. 964. 976.979. 982.
II 339. 1050.

Limited number , a certain number of items.

LUCR II 513.

Philosophically, the highest or chief good, as

above. CIC Leg I 52; Ac II 131 (ter);
Fin I 29. 42; II 5; and, of course , as
title of his book, de finibus bonorum et
malorum.

Later Usages

VARRO (date?) in AUG Civ XIX 1 (p.621, several)

VAL MAX VII 1, 2: SEN Epist 71, 4; 76,
10; 95, 45; 124, 23; QUINT Decl 268
p.94, 13; APUL Apol 15; HIL Trin XI
28 bis (p.418A and 418C); AUG Civ VIII
10, (p.235A); XVIII 54 (p.620D); XIX
10 bis (p. 636D).

New Usages That Did Not Recur

παράδοξος ADMIRABILIA (Fin IV 74).

Stoic Paradox. Cf. p. 72 .

φαντασία VISUM (Ac I 40; cf. also Ac II 18, p. 73).

As defined by Zeno, a presentation, or an image
of an external object, received through the senses.

Earlier Usages

As common participial verb form. PLAUT

Asin 669; Most 694. 904; TER Andr 647;

Eun 1018; Phorm 432; et al.

As accusative singular forms of visus, -us, in

Epicurean terminology, an image of an
external object, received by the impact of
streaming εἶδωλα upon the eyes; visus
translates φαντασία . LUCR IV 107. . .
290.⁶⁷

Sight, eyesight, vision, which is explained in

⁶⁷J. Paulson, Index Lucretianus (Darmstadt: Wissenschaftliche Buchgesellschaft, 1961), 175 lists these two passages as singular neuter accusatives. In view of LUCR IV 274, where visus is used in the same sense as visum in IV 290, it is more likely that both forms belong to the same declension. Furthermore, since visum in IV 107 is used in an identical phrase to that in IV 290, it is not unreasonable to regard both nouns as fourth declension accusative singulars.

terms of the Epicurean theory. LUCR

IV 217. 233. 691. 729; VI 166. 923.

Later Usages

In Stoic sense, as above. CIC Ac II 77.

LIST X

GREEK WORDS USED TO IDENTIFY NEW MEANINGS ADDED TO COMMON LATIN WORDS

New Usages That Recurred

ἀξία

AESTIMATIO (Fin III 34).

Philosophically, denotation of value.

Note. Cf. this earlier use of aestimatio in Ac
I 35; note further aestimabilis, p. 79 .

Earlier Usages

Evaluation of a law-suit, as a legal term.

LEX Repetund (CORP I #198, 4)

Price or value of a thing or person.

CIC Verr II 2, 131.

Later Usages

CIC Fin III 41. 44. 47. 51. 53; IV 58;

VAL MAX V 2, 1.

ἀξιωμα

1. PRONUNTIATUM (Tusc I 14).

In philosophy, a proposition.

Earlier Usages

Legal pronouncements. LEX Repetund

(CORP I #198, p. 60; p. 61); LEG Frg
Min CORP I #207, p. 126; # 208,
 p. 126⁶⁸.

Later Usages

GELL XVI 8, 8.

2. ENUNTIATIO (Fat 1. 20; cf. also Fat 21, p. 16; and
Ac II 95⁶⁹, p. 30).

In philosophy, a proposition.

Earlier Usages

Generally, a person's declaration of some-
 thing. CIC Att IV 17, 3.

Later Usages

CIC Fat 27. 37. 38; DON Ter Andr 45;

BOETH Herm Pr I 1 (p. 299B); I 5 (p. 342A);

CASSIOD Art 3 (p. 1171A).

Note. In Ac II 95 Cicero translates ἀξίωμα
 by quid enuntietur; it is also noted that
 according to GELL XVI 8, 2 Varro used

⁶⁸Spelling is pronontiatum.

⁶⁹After identifying the phrase, quidquid enuntietur by means of the Greek word, Cicero ventures to translate ἀξίωμα by ecfatum, which occurs first in his works.

proloquium and profatum as equivalents to
 ἀξίωμα.

δόγμα

DECRETUM (Ac II 27. 29).

In philosophy , principle , doctrine , precept.

Earlier Usages

Judicial decree. RHET Her II 19.

Also legally , as decree of a praetor and as

synonym for senatus consultum , etc. ,

frequent in all periods of Ciceronian

writing, beginning with CIC Quinct 28. 65.

82 . down to Phil XI 27 . Contemporane-

ously with Cicero the word is used in the

same sense in CAES Gall VI 13 , 6. 10;

CATO Cic Epist XV 5 , 1.

Later Usages

CIC Ac II 109 (5x); Fin II 28. 99; Tusc II

11; V 83; SEN Dial VII 19, 1; Epist 94 ,

13. 31. 32. 48; 95 , 10. 12. 44. 46. 58. 60 .

64; GELL IX 5 title; XII 5 title; XV 2 ,

3; XVIII 1 , 2; 2 , 6; ARNOB Nat II 56

(p. 898 B); LACT Inst III 15 , 3 (p. 392B).

Note. dogma is used in transliterated

form in CIC Ac II 106. 133; Fin II 105.

Before that it may have been used by Cato, if the testimonium in MART I 8, 1 treats dogmata as an ancient title; there is, of course, the possibility that Martialis uses dogmata as his name for Cato's sayings. It is further noted that dogma occurs in LABER Mim 17, a work which we can only date before 43 B.C.⁷⁰

δυσχρησθήμα INCOMMODUM (Fin III 69).

In Stoic terminology that which is not altogether bad, but disadvantageous. Cf. εὐχρησθήμα, p. 59.

Earlier Usages

Generally, unfavourable. PLAUT Cas 152;

Most 807; TER Hec 415.

⁷⁰It is not altogether certain, whether Bannier entered the LABER fragment chronologically correctly in his article, where it follows the Ciceronian references (ThLL V, 1 p. 1813, line 36). To be sure, it is virtually impossible to date the plays closely. W. Kroll, "D. Laberius, Mimendichter", PW, 23, 246f ventures no date at all, apart from mentioning the life span of the poet, 106-43 B.C.. Since, however, Caesar celebrated Laberius' plays in 46 B.C., as Kroll points out, and since Cicero is believed to have published his academica in 45 B.C., it appears proper to regard the use of dogma in LABER mim 17 as somewhat earlier than the passage in the academica.

Later Usages

CIC Fin V 78; SEN Epist 71, 5; GELL
VII 1, 9.

ἐννοια

1. INTELLEAGENTIA⁷¹ (Fin III 21).

In Stoic terminology, the general notions
that are formed by sense experiences of
the external environment.

Earlier Usages

Act or faculty of understanding.

TER Hec 31; RHET Her I 1, 1; CIC
Inv I 56.

Later Usages

CIC Top 27; MAR VICTORIN Gen Div Verb
1 (p. 1019C).

2. NOTITIA (Cf. Ac II 22. 30⁷², p. 70).

⁷¹The word intelligentia is used in this sense in the following phrase-combinations: necessaria intelligentia (Leg I 9); inchoata intelligentia (Leg I 10); prima et inchoata intelligentia (Leg I 9); adumbrata intelligentia (Leg I 22). For a discussion of the word cf. Lişcu, op. cit., 114f, 126.

⁷²In this passage Cicero offers πρόληψις as synonym for ἐννοια. James S. Reid explains the distinction in The Academics of Cicero (London: MacMillan and Co., 1880), 100: "Where the Stoics used the terms strictly (which is not by any means always the case) προλήψεις denote such elementary generalisations from experience as all men must make, ἐννοιαί such generalisations as require the operation of the trained reason.

The same meaning as #1.

Earlier Usages

Acquaintance, knowledge of a person. TER

Haut 53.

Concept, idea, knowledge. LUCR II 124.

745⁷³; V 124; CAES Gall VI 24.

As translation of the technical Epicurean

word πρόληψις, a "'general concept',

formed in the mind . . . out of repeated

sense images, and therefore an 'anticipation'

by which fresh images can be identified"⁷⁴.

LUCR IV 476. 479⁷⁵. 854; V 182. 1047.

Knowledge of women, in the sense of sexual

promiscuity. CAES Gall VI 21.

Philosophically, as above. CIC Leg I 24⁷⁶

⁷³In this passage Bailey, op. cit., II, 823 distinguishes a shade of difference in meaning, which he calls "a more functional sense of 'comprehension'".

⁷⁴For the English definition of Lucretius' use of notitia cf. ibid., I, 53f and II, 823.

⁷⁵In LUCR IV 479; V 182. 1047 the collateral form notities is used.

⁷⁶While the de legibus is dated at 52 B.C., the revision did not take place until after 46 B.C.; hence, this passage represents only a possible "earlier usage".

Later Usages

CIC Fin V 59

3. NOTIO (Fin III 21; Tusc I 57,^{76a}).

As #1

Earlier Usages

Becoming acquainted; the act of making an acquaintance. PLAUT⁷⁷ Truc 623.

Cognition, cognizance, both generally and

legally. CIC Caecin 35; Dom 34;

Se st 55; Pis 10.

Later Usages

CIC Fin III 21. 33; Tusc V 114; Nat Deor I

27. 43; II 13; Off III 81; Top 31; COLL

Mos 15, 2, 2.

εἰρωνεία

DISSIMULATIO (Ac II 15).

Socratic claim to ignorance; irony.

Cf. εἴρων, p. 69.

Earlier Usages

^{76a} Here used in a Platonic context.

⁷⁷ Notio also recurs in a variant reading at PLAUT Poen 1064, but there for novi.

Dissimulation; partial concealment as a
 rhetorical technique. RHET Her I 11;
 CIC Inv. I 20.

As above, in Socratic sense. CIC De Orat II
 269. 272; III 203.

Later Usages

Both rhetorically and Socratic. QUINT Inst
 IX 2, 44ff⁷⁸.

Socratic, as above. GELL XVIII 4, 1.

εὐθυμία SECURITAS (Fin V 23. Cf. also V 87⁷⁹, p. 33).

In the philosophy of Democritus, the
 peace of mind and freedom
 from care that is characteristic of the Vita
Beata (Tusc V 42). Synonym, tranquillitas.

Earlier Usages.

⁷⁸Side by side with dissimulatio we find the transliteration ironia, which is attested in its Socratic sense as early as De Orat II 270; Ac II 74 and Brut 292. Later it is also found in QUINT Inst IX 2, 46. It is Quintilian's point of view that dissimulatio is not broad enough to carry the full range of meaning of the Greek word (QUINT Inst IX 2, 44); for that reason he prefers to use the Greek. Apparently, then, both dissimulatio and ironia continued in use; later, however, ironia entered the vocabulary of the modern western languages, rather than dissimulatio, in the Socratic sense.

⁷⁹εὐθυμία is here used as synonym of ἀταρβία, p. 28.

Wonderful peace of mind, general. CIC

Att IV 18, 2.

Later Usages⁸⁰

CIC Tusc V 42; Off I 69; SEN Epist 95, 12.

εὐχρηστέμα

COMMODUM (Fin III 69).

In Stoic terminology that which is not an absolute good, but advantageous. Cf. δυσχρηστέμα, p. 54.

Earlier Usages

Generally, favourable. PLAUT Asin 401;

Most 255; TER Hec 585. 817; RHET Her

II 6; III 19; CIC Inv I 5. 61; Verr II 1,

47.

Later Usages⁸¹

SEN Epist 87, 36; GELL XII 5, 7.

⁸⁰ Securitas, which does not appear to have continued in Cicero's use, was perhaps replaced by tranquillitas which Cicero used as double translation already in two of his four references and which Seneca used in Dial 9, 2, 3 to translate εὐθυμία.

⁸¹ Regrettably, Mertel, "commodum", ThLL III, 1921-1929, does not differentiate the philosophical usages of commodum from the more general meaning of the word, a distinction which Buchwald, "incommodum", ThLL VII, 985-988, is careful to make.

θεωρήματα

PERCEPTA (Fat 11).

Scientific observations; hence doctrines, principles.

Earlier Usages

As common participial form. CIC De OratI 50; CAES Gall V 1⁸²; VI 6.

Later Usages

GELL XIV 1, 11.

κατάληψις⁸³1. COGNITIO (Ac II 17).

Act of cognition, a Stoic term.

Earlier Usages

Recognition, discovery. TER Hec 831;Eun 921.

Knowledge of things and of ideas. RHET

Her II 16. 31; CIC De Orat I 185.187; III 113. 117. 127. 143; Rep III5; Orat 122.

Judicial examination, inquiry, trial. CIC

Verr II 2, 60; Leg Agr II 56. 60;Flacc 24; Har Resp 14; Brut 87.Acquaintance with a person. CIC Arch 5;

⁸² A variant reading for accepta.

⁸³ In Ac II 17 Cicero also uses perceptio as equivalent of κατάληψις. However, this word appears to have been so used in RHET Her I 3 and an identical passage in CIC Inu I 9, where it means "retention of learning in ones memory", i.e. the result of firm grasping.

Epist XIII 78.

Reasoning discernment as contrasted with
an emotional response. CIC De Orat II
214.

Later Usages⁸⁴

CIC Ac II 23. 31; Fin III 17. 49.

2. COMPREHENSIO (Ac II 17; Cf. also Ac II 31⁸⁵,
p. 43 ; Ac II 145 and Fin III 17, p. 16).

The same meaning as #1. Cf. ἀκατάληπτον ,
p. 30 ; and καταληπτός , p. 77 .

Earlier Usages

Dilemma, CIC Inv I 79. 83⁸⁶.

Rhetorical period. CIC Brut 34. 140;

Orat 149. 198. 204.

Later Usages

CIC Ac II 21. 23. 101 ; Ac I 41. 42; SEN

⁸⁴Lambertz, "cognitio", ThLL III, 1483ff does not distinguish Cicero's philosophical usage from the more general category of "actio cognoscendi".

⁸⁵The Latin equivalent here occurs in its contract form comprensio; note the same form in Ac II 145.

⁸⁶Cf. complexio, CIC Inv I 45, a synonym.

Benef IV 33, 2; Nat II 48, 1; QUINT

Inst II 5, 14; 15, 1; et al.

δρμή

1. APPETITIO (Ac II 24; Fin III 23; IV 39; Nat Deor II 58⁸⁷; Off II 18).

In Stoic terminology, both reasoned choice and irrational impulse that motivates man to get the object presented to his vision.

Earlier Usages

Longing for achievement. RHET Her III 3.

Greed, desire for possessions. RHET Her IV 35.

Later Usages

CIC Ac II 30. 108; Fin III 33. 49; IV 25. 32.

48. 58; Fat 9; Top 62. 63; SEN Epist 124, 3⁸⁸; GELL XIV 1, 23.

⁸⁷Conatus occurs as synonym for adpetitio in this passage, but apparently in this passage only, for Gudeman makes no differentiation in meaning between this and other occurrences (ThLL IV, 2-3), nor does Cicero seem to use the word in this particular association elsewhere. Cf. also adpetitio as Latin equivalent of βούλησις, p. 86.

⁸⁸A. Pittet, op. cit. 103 has the following, with reference to this Seneca passage: "Dans ce dernier exemple (Ep. 124, 3 'quid autem peccant, si sensibus, id est iudicibus boni ac mali, parent; his enim tradidistis appetitionis et fugae arbitrium) appetitio correspond, semble-t-il, à la notion générale de δρμή comme habituellement chez Cicéron; par ex. Fin 3, 49 ...; 4, 25...; 4, 32; 4, 39; tandis que, dans les autres citations (Ep. 9, 17; 66, 24; 85, 28; 89, 5) appetitio désigne davantage, une spécialisation de l'δρμή. Cet emploi se rencontre aussi parfois chez Cicéron: par ex. Tusc. 4, 12 Le terme qui, chez Sénèque, correspond proprement à

2. APPETITUS (Fin V 17; Off I 101).

The same meaning as appetio, above.

Earlier Usages

In Stoic sense, as above. CIC Fin II 32.

Later Usages

CIC Fin V 24. 28. 30. 40. 41. 42. 44; Tusc

IV 11. 47. 59; Nat Deor II 34. 122; Div

I 70; Fat 40. 41; Off I 102 (bis). 103. 132.

141; AUG Civ V 11 (p. 154A); XIX 4,

2 (p. 623).

πολιτικόν

CIVILIS (Fin IV 5).

That branch of philosophy, as distinguished from other branches. Cf. πολιτικόν, p. 94.

Earlier Usages

Pertaining to civil law and justice.

CRASS Or Frg (in CIC De Orat II 225);

RHET Her I 8, 12; III 2, 3; CIC Inv I

ὄρμη est impetus, mot qui chez Cicéron a un sens moins fixé; par contre, Cicéron emploie fréquemment à côté d'appetio le terme appetitus, comme équivalent d'ὄρμη. Ce mot manque chez Sénèque." It may be noted at this point that, contrary to Pittet, Cicero does use impetus as synonym for appetitus; one example of such a use is Off II 11.

27, 55; Div In Caec 18; Catil IV 19;
Balb 21; Har Resp 32; De Orat I 77;
Mil 74; Leg I 56; Orat 69; Fin III 67.

That which pertains to public life and the

administration of public affairs. RHET

Her I 2, 2; CIC Inv I 6, 14; Font 26;
Att II 17, 2; De Orat I 60. 182; Rep I 11.
 13. 27; Orat 30; Brut 155; Epist VI 6, 8.
 11; Part 83; Leg III 14; Fin III 64.

Pertaining to civil war and peace. Verr II

6, 152; Sull 70; Carm.Frg p. 399, 37
 (date ?); Epist V 12, 2. 4; LUCR III 70;
CIC Pis 21; De Orat III 12; Att VII 13a;
Epist XVI 11, 2; II 16, 3; CAES Cic Att
 X 8b, 2; CIC Epist XV 15, 1; and possibly
Lig 19 and CAES Civ I 67, 3; III 1, 3.

Pertaining to the private life of a citizen.

Balb 55; De Orat I 33. 82; Planc 90;
Mil 35; and possibly Part 76.

Later Usages

SEN Epist 89, 10; CASSIOD Art
 3 (p. 1168C. 1169A); ISID Orig

II 24, 16 (p. 142C).

πρέπον

DECORUM (Off I 93).

"That propriety which belonging to the several divisions of moral goodness, harmonizes with nature, manifestly embracing temperance and self-control"⁸⁹.

Note. Cicero here recognizes a broader meaning of the word decorum, of which this philosophical meaning is a new phase (cf. definition in Off I 96).⁹⁰

Earlier Usages

Generally, apt, fit, orderly. PLAUT Asin

508. 689. 701; Aul 220; Mil 619; Rud

225; LAEV Carm Frg p. 59, 18; CIC

Carm Frg p. 400, 23; Leg II 20. 45; Ac II 5

Tim 17. 30; Nat Deor II 151; Div I 62. 118.

Beautiful. LUCR II 352; CIC Cato 28.

Later Usages

⁸⁹The wording of this definition is adapted from W. Miller, Cicero: De Officiis (London: William Heinemann 1913), 99.

⁹⁰This philosophical meaning seems to be intended in Fin III 14; Tusc II 30; and Off I 66 already.

CIC Off I 95. 96. 97. 98. 100. 107. 110. 111.

126. 128; II 32; SEN Epist 66, 9; AUSON

312, 1 (p. 407); AMBR Isaac 7, 60 (p. 524C);

Off I 45, 218; II 6, 22; III 14, 88; HIER

Epist 8, 7 (p. 498).

προηγμένον

PRODUCTA (Fin III 52).

In Stoic philosophy, that which is to be accepted as desirable, even though it is not an absolute good. Cf. p. 43.

πρόνοια

PROVIDENTIA (Nat Deor II 58).

In Stoic terminology, that quality of foresight and forethought by means of which the "World Mind" organizes and adorns the universe. Cf. p. 45.

συγκατάθεσις 1. ADPROBATIO (Ac II 37).

In philosophy, proof, belief in the reality of sense experiences.

Earlier Usages

That step or division in a speech by means of which the speaker hopes to have his proposal adopted. RHET Her II 3; CIC Inv

I 67; et al.

Later Usages

CIC Ac II 52. 61; I 45; APUL Plat II 19.

2. ADSENSIO (Ac II 37).

Same as adprobatio.

Earlier Usages

The assent and agreement of an audience;

a rhetorical term. Cf. synonym,

approbation. RHET Her I 2; CIC Inv
I 48.

Later Usages

CIC Ac II 38. 39. 53. 59. 62. 78. 98. 107.

108; I 40. 42. 45; Fin III 18; Tusc IV
15; Tim 28; Nat Deor I 1; Fat 40 (bis).
42 (bis). 43. 44; SEN Epist 113, 18. 19;
GELL XIX 1, 19.

συμπάθεια 1. CONSENSUS (Nat Deor III 28⁹¹; Div

⁹¹ In this passage Cicero uses convenientia as synonym for consensus and in Div II 124 as alternative to coniunctio naturae. In Fin III 21 he uses convenientia as Latin equivalent for ὁμολογία, p. 77. Convenientia there denotes the state of harmony with nature in which the moral man lives. Cf. Lişcu, op. cit., pp. 140-148 for a detailed discussion of ὁμολογία.

II 34⁹²; cf. also Div II 124. 142, p. 36).

In Stoic terminology, the harmony of nature
as seen in its laws.

Earlier Usages⁹³

Agreement, generally. CIC Epist V 2;

Flacc 41. 103; Dom 94; Pis 7; De

Orat III 21; Mil 25. 39. 87; Lig 34.

Common feeling, common life. LUCR III
740.

Later Usages

MANIL II 63. 271. 345. 359. 386; VITR I

2, 4; SEN Nat II 4, 1; QUINT Inst V

14, 6; APUL Mund 19.

2. CONCENTUS (Div II 34).

Philosophically, as consensus above.

Earlier Usages⁹⁴

⁹²Cicero here uses coniunctio naturae along with consensus to render συμπάθεια. For the expression coniunctio naturae cf. also Div II 124. 142. In the last passage he introduces a further word still to render the Greek, continuatio; both coniunctio and continuatio recur in SEN Nat II 2, 2.

⁹³Sympathia, the transliterated form, occurs in VARRO Men 409.

⁹⁴All earlier usages are Ciceronian. Poeschel, ThLL IV 19, line 69f regards this word as very likely a Ciceronian coinage.

Harmony of ideas. CIC De Orat III 21.

Vocal and instrumental harmony. CIC De

Orat III 196; Rep II 69; Leg I 21; Fin
IV 75.

Harmony in nature, as above. CIC Nat Deor
II 119.

Later Usages

PLIN Nat II 6; APUL Mund 29; AMBR
Isaac VII 63 (p. 526B).

New Usages That Did Not Recur

εἰρων

SIMULATOR (Off I 108).

Someone skillful in the art of Socratean irony.

Cf. εἰρωνεία, p. 57.

Earlier Usages

Dissembler, generally (in bad sense).

QUINT CIC Pet 39, 5; CIC Ad Q Fr I
3, 9.

Later Usages

Dissembler or pretender, as the earlier

uses, generally. SALL Catil V 4; OVID
Ars I 615; II 311; LUCAN IV 722; TAC

Ann XIII 47; XIV 57.

Imitator. CLAUD XVIII 303.

ἐννοια

NOTITIA (Ac II 22. 30).

In Stoic terminology, the general notions that are formed by sense experiences of the external environment. Cf. ἐννοια, p. 55.

ἡγεμονικόν

PRINCIPATUS (Nat Deor II 29).

In Stoic philosophy, the authoritative part of the soul; more generally, the governing part of the universe.

Earlier Usages

Chief office in state or army. CAES Gall I 3, 31a. 43b; V 3; VI 86. 12b. 13b; VII 39. 63.

Beginning; translation of ἀρχή,⁹⁵

CIC Tim 5.

Later Usages

Generally, precedence, first place. CIC

⁹⁵Cf. Sven Lundström, "Übersetzungstechnische Untersuchungen auf dem Gebiet der Christlichen Latinität", Lunds Universitets Årsskrift. N. F. Avd. 1, Bd. 51, Nr. 3 (Lund: C. W. K. Gleerup, 1955), 130.

Cato 64; Off II 66; Phil II 5; XII 9;

PLIN Nat XIV 65; XV 8; XVI 156.

καθηκον

OFFICIUM (Fin III 20; Off I 8).

In Stoic philosophy, the appropriate act of the ordinary man. Cf. κατόρθωμα, p. 89, any single right act of the wise man.

Earlier Usages

Frequent in all periods; however, in the special meaning as above, there is no record of a use earlier than Cicero's philosophical works.⁹⁶

λήμμα

SUMPTIO (Div II 108).

The major premise of a syllogism.

Earlier Usages

In primary sense, a taking. CATO Agr 145, 2.

⁹⁶In support of this summary conclusion cf. Ernestus Bernert's dissertation, De Vi Atque Usu Vocabuli Officii (Breslau: 1930), 74, "Officii igitur voce Cicero vocem Graecam τὸ καθηκον convertit, id quod in Att. 15, 13a, b et 16, 11, 4 et fin. 3, 20 profitetur. In epistulis ad Atticum scriptis Cicero se defendit, cum Atticus hanc Ciceronis translationem vituperavisset, quod haec vis vocabuli officii non Romana esset Hic usus vocabuli officii in nullis libris Ciceronis nisi in iis, qui de philosophia sunt, neque apud alios scriptures sequentis aetatis, quatenus Ciceronis vestigia non premunt, adhibetur."

Later Usages

In primary sense, a taking. VITR I 2, 2.

Change of construction, a grammatical expression (μετάληψις). CAEL AUR Acut I 1, 13⁹⁷

παράδοξος 1. ADMIRABILIA (Parad 4⁹⁸; cf. also Parad 4, p. 17; and Fin IV 74, p. 49).

Paradoxical; here of the paradoxes of the Stoics.

Earlier Usages

That which stimulates admiration, or that which is worthy of admiration. RHET Her III 55; Off I 6.

As rhetorical term, a speech in defence of somebody hardly capable of being defended. Hence, an "amazing" case. CIC Inv I 20.

Later Usages

That which stimulates admiration, as in "Earlier Usages". LIV XXII 37, 3.

As rhetorical term, again as in "Earlier

⁹⁷"Utitur saepe sumptionibus quas Graeci μετάληψεως appellant, ut, exempli causa, dicat densatura liquorem pro partibus liquoris densatis: partes enim ad totum redigit.

⁹⁸The first occurrence of παράδοξα in this passage.

Usages". QUINT Inst IV 1, 40ff.

2. MIRABILIA (Ac II 136).

As #1 above.

Earlier Usages

That which is worthy of admiration. PLAUT

Epid 225; Trin 931; CIC Carm Frg H 1

a 1, 14 (p. 351, 14); Verr II 4, 64; Att

II 2, 2; De Orat I 12; Epist II 5, 2;

Rep VI 15; Att V 13, 1; VII 5, 2; Orat

39; Brut 146. 246.

Later Usages

Something strange, hence worthy of notice.

CIC Top 45; GELL IX 4, 5.

That which is admirable in nature. PLIN

Nat I 2, 106; 8, 4; 11, 63; 16, 38.

φαντασία

VISUM (Ac II 18).

As defined by Zeno, a presentation, or an image
of an external object, received through the
senses. . Cf. φαντασία, p. 49.

ψευδόμενος

MENTIENS (Div II 11).

In dialectical argumentation, an ambiguous,

fallacious syllogism.

Earlier Usages⁹⁹

There does not appear to be an extant pre-

Ciceronian usage of *mentiens*; however,

other forms of mentior are plentiful and

are used in their primary sense of making

a false statement. Lodge¹⁰⁰ lists thirty

forms for Plautus, plus two corrupt readings;

Jenkins¹⁰¹ finds six such forms in Terence.

Later Usages

Non-dialectically, such as "falsehood". SEN

Benef VI 30, 3; CURT IX 2, 13.

⁹⁹Pseudomenos occurs in transliterated form in CIC frg F V 55 and Ac II 147.

¹⁰⁰Gonzales Lodge, Lexicon Plautinum (Leipzig: B. G. Teubner, 1904-1924), II 41.

¹⁰¹E. B. Jenkins, Index Verborum Terentianus (Chapel Hill: The University of North Carolina Press, 1932), 98f.

LIST XI

GREEK WORDS USED TO IDENTIFY THE MEANINGS
OF NEWLY COINED WORDS

New Usages That Recurred

ἀδιάφορον INDIFFERENS (Fin III 53).

In Stoic terminology acts which are neither good nor bad, but lie in between. Cf. ἀδιαφορία p. 30.

Later Usages

SEN Epist 82, 10. 15. 16. 17; 117, 8. 9;

GELL IX 5, 5; CHALC Comm 296;

RUFIN Orig Princ 2, 5, 206B.

ἐναργεία 1. EVIDENTIA (Ac II 17).

In Stoic philosophy, clearness, distinctness (following Zeno, the characteristic quality of his: καταληπτική φαντασία).

Later Usages

AUG C Acad III 10. 22.

2. PERSPICUITAS (Ac II 17)

A Stoic philosophic term, as evidentia above.

Later Usages ¹⁰²

CIC Ac II 45 (bis). 46. 51. 87. 99. 105;

QUINT Inst IV 2, 63-64; VIII 2, 1; 3,
15.

ἠθoς MORALIS (sc. pars philosophiae)¹⁰³ (Fat 1).

Pertaining to morals.

Later Usages

SEN Epist 88, 24; 89, 9. 12. 14; 106, 2;

QUINT Inst XII 2, 10. 19; TAC Dial 30,
line 23; MACR Somn II 17, 16.

θύρωσις¹⁰⁴ EXCANDESCENTIA¹⁰⁵ (Tusc IV 21).

In philosophy, a violent form of anger, rage,
excitability.

Later Usages

APUL Plat I 18.

¹⁰²In Ac I 41 Cicero seems to have expressed the same idea as ἐναργεία without the Greek by declaratio.

¹⁰³Cicero uses his new word only after giving the common Latin mores.

¹⁰⁴Cicero's is the only reference of this Greek word in Liddell and Scott, Greek-English Lexicon, ad loc.

¹⁰⁵In Tusc IV 16 the Latin only occurred already.

ἰσονομία AEQUILIBRITAS (Nat Deor I 109; Cf. also I 50, p. 34).

In Epicurean terminology , the equal distribution
of the powers of nature .

Later Usages

CHALC transl 32.

καταληπτός COMPRENDIBILE¹⁰⁶ (Ac I 41).

In Stoic terminology , capable of being grasped
mentally . Cf. κατάληψις p.60 .

Later Usages

CELS I pr p. 5 , 21.

μεσότης MEDIETAS (Tim 23).

Mean , middle between two limits; a mathematical
expression.

Later Usages

CHALC Transl 31A , 32A . 36A . 43D; BOETH
Arithm I 11 (p. 1089D).

ὁμολογία CONVENIENTIA¹⁰⁷ (Fin III 21).

¹⁰⁶ In Ac I 41 Cicero wrote the contracted form comprendibile instead of compr(eh)endibile; both of these forms of spelling as well as comprehensible are merely variations of the same word and will therefore be used interchangeably without further comment.

¹⁰⁷ Convenientia also translates συμπάθεια , cf. p. 36 .

In Stoic terminology , the state of harmony (with nature) in which the moral man lives .

Later Usages

CIC Fin III 45. 46; SEN Epist 74 , 30 .

δρίζων FINIENS (Div II 92).

Horizon.

Later Usages

SEN Nat V 17 , 3. 4.

ποιότης QUALITAS¹⁰⁸ (Ac I 25; Nat Deor II 94).

Quality , an object possessing certain material properties .

Later Usages

CIC Ac I 26. 27. 28; QUINT Inst III 6 , 23;

APUL Plat I 5 , 16; 11 , 16; 13 , 19.

πρόληψις ¹⁰⁹ ANTICIPATIO (Nat Deor I 43. 44¹¹⁰).

¹⁰⁸ Qualitas occurs already in Ac I 24.

¹⁰⁹ LUCR V 182. 1047 rendered the same idea as πρόληψις by notities. CIC Ac II 30 offers πρόληψις as a synonym for the Stoic ἔννοια , which is rendered by notitia , q. v. p. 55 ; in Nat Deor II 45 Cicero renders the same idea by praesensio and notio.

¹¹⁰ In this passage the Greek word occurs in a parenthetical statement to give weight to Cicero's practice of coining new words for new ideas by pointing to Epicurus who did the same .

In Epicurean terminology , anticipation , here
especially , awareness of the divine .

Cf. πρόληψις , p. 81f.

Later Usages

CIC Nat Deor I 45; ARNOB Nat II 4

(p. 816A); CHALC Comm 184. 247.

New Usages That Did Not Recur

ἀξία AESTIMABILIS¹¹¹ (Fin III 20).

In Stoic terminology , that which is valuable
because it is in accordance with nature .

C f . aestimatio , p. 51 .

Later Usages

Philosophically , as above CIC Fin III 50.

53; IV 56.

That which can be estimated , estimable .

CAEL AUR Chron IV 115.

ἀπειρία¹¹² INFINITIO (Fin I 21).

¹¹¹ Inaestimabilis occurs first in CIC Fin III 20 , then in Tertullian and frequently in later ecclesiastical writers .

¹¹² Cicero's earlier choice of a Latin equivalent to express the

In Epicurean terminology, the concept of infinite space.

Later Usages

As grammatical term. PRISC Gramm III

501. 25.

ἀρρώστημα AEGROTATIO¹¹³ (Tusc IV 23).

Illness, sickness, disease, infirmity (here of the mind). Cf. νόσημα, p. 93 and λύπη, p. 91.

Later Usages

CIC Tusc IV 25. 26. 29. 32.

κακία VITIOSITAS¹¹⁴ (Tusc IV 34).

Viciousness collectively, as distinguished from a single vice (vitium, q. v., p. 89).

meaning of ἀπειρία appears to be infinitas; cf. Ac II 118 and so also later in Tusc V 105. 114 and Nat Deor I 28. 50. 73. Later, this word occurs in PLIN Nat II 3 and then frequently in writers of the fourth century and later. Most frequently used, however, before and after Cicero, is the adjective infinitus, which in RHET Her III 38 expresses an "infinite number of words" and in LUCR I 997 the idea of τὸ ἄπειρον, infinite space.

¹¹³The Latin only occurs already in Tusc III 4. 8. 23.

¹¹⁴Vitiositas occurs without the Greek in Tusc IV 29, where it is defined by a Latin phrase.

Later Usages¹¹⁵

In primary sense , of physical or material
corruption. MACR Sat VII 10 , 10 .

ποιητικός EFFICIENTIA (Fin III 55).

In Stoic terminology , goods , that while not final ,
are nevertheless productive of the end;
as such they are a part of wisdom.

Later Usages

Power or potency of the sun to give light. CIC
Nat Deor II 95 .

Natural efficiency of things. CIC Fat 19 .

Effectiveness. CENS VIII 10 .

Efficient power to create things. LACT
Opif 19 , 7 .

πρόληψις 1. INFORMATIO (Nat Deor I 43).

In Epicurean terminology , anticipation , here
awareness of the divine; syn. anticipatio ,
q. v. p. 78.

¹¹⁵Lişcu , op. cit. , p. 161 claims that vitiositas recurs in Macrobius and Hieronymous, but he does not indicate whether these occurrences bear Cicero's signification, or not.

Later Usages

Creation. LACT Opif 19, 5 (p. 74A); et al.

Characteristic. SCHEM Dian 10.

Instruction, doctrine. ITALA I Tim I 16

(cod. q); CHALC Transl p. 42E.

2. PRAENOTIO (Nat Deor I 44).

As #1.

Later Usages

Foreknowledge of things. BOETH Cons V 5

(p. 854A).

φιλογυνία¹¹⁶ MULIEROSITAS (Tusc IV 25).

A fondness for women.

Later Usages

None.

¹¹⁶ Cicero is the earliest reference in Liddell and Scott, op. cit., ad loc.

LIST XII

MISCELLANEOUS USES

The Greek words in this list are rendered by ordinary Latin words to which Cicero does not appear to have added new meanings; the Latin words were used before in the same sense in which Cicero used them, but without the Greek.

Therefore, the question, why did Cicero use the Greek words at all, if the Latin ones alone conveyed the intended meaning? There may have been several reasons why Cicero used the Greek words of this list, however, none can be proven and all remain mere possibilities.

In some instances Cicero may have attempted to give a fuller treatment of a Greek idea. He used the known Latin word and then added the Greek as an afterthought or parenthetical note, which, though not strictly required in the interest of clarity, is nevertheless useful information.

Perhaps in some cases Cicero did not consciously add such useful though possibly unnecessary information; rather his use of Greek words may sometimes be a mere product of habit. Cicero was accustomed to quote the Greek when the Latin language alone did not make his meaning clear. It is possible that he did the same habitually, in cases when the Latin was clear.

At times Cicero's writing reflects hesitation. He may not have

been altogether certain of a chosen Latin equivalent and used the Greek to remove that uncertainty.

At other times Cicero may have used the Greek purely for love of ostentation, or, as Reiley says, "due to an instinct for learned display."¹¹⁷ It cannot, however, be determined which of these reasons or combination of reasons applies in any particular case.

ἀβλάβεια 1. ABSTINENTIA (Tusc III 16).

Uprightness; a staying away from unlawful desires and covetousness; harmlessness.

Earlier Usages

CIC Verr I 34; II 5, 46, 48; Q Rosc 17;

Sest 7.

2. INNOCENTIA (Tusc III 16).

The same as abstinentia.

Earlier Usages

CATO inep Or Frg p. 112; SCIP min. Or

Frg p. 216; CRASS Or Frg p. 264;

CIC Div In Caec 27; Verr I 34; II 3,

8.

¹¹⁷ K. C. Reiley, op. cit., p. 21.

ἄδηλος INCERTUS (Ac II 54).

Uncertainty with regard to sense data¹¹⁸.

Earlier Usages

PLAUT Rud 187; ENN Trag 13; SISENNA

Hist 6; CIC Mur 68; De Orat I 92;

Ac II 26. 32.

ἀποφθέγμα (FACETE) DICTUM¹¹⁹ (Off I 104).

A terse saying; apothegm.

Earlier Usages

ENN Trag 412; CIC Flacc 72.

βλάμμα DETRIMENTUM (Fin III 69).

In Stoic terminology, an injurious, harmful,

or disadvantageous act that affects all mankind¹²⁰.

¹¹⁸ CIC Ac II 54 is only mentioned once in Ehlers, "incertus", ThLL VII, 1, 876, Line 59f; there it is cited as an example of uses of incertus that correspond to the Greek ἄδηλος. In CIC Ac II 26. 32 incertus is used with the same signification as in Ac II 54; that signification is found in ibid. p. 876, line 84 to p. 877, line 33.

¹¹⁹ Facete is given in parentheses, since in this passage it is used with dictum. However, De Orat II 222 makes it abundantly clear that dictum alone is an adequate translation of ἀποφθέγμα; it is so used of the sayings of Cato in Flacc 72.

¹²⁰ H. Amman, "detrimentum", ThLL, V-1, 836ff does not distinguish a special philosophical meaning from the more general one.

Cf. ὠφέλημα , p. 100.

Earlier Usages

LUCIL 738¹²¹.

βούλησις VOLUNTAS (Tusc IV 12).

Philosophically , a rational longing for anything.

Earlier Usages¹²²

RHET Her III 7.

δαίμων LARES¹²³ (Tim 38).

Lares; tutelary deities.

Earlier Usages

PLAUT Aul 386; Merc 834; Mil 1339 and
frequently in all periods.

εἶδωλον IMAGO (Fin I 21).

In Epicurean terminology , the mental idea

or representation of a real object.

¹²¹ Likely a Stoic doctrine expounded by Panaetius. For this point of view cf. F. Marx, C. Lucilii Carminum Reliquiae (Leipzig: B. G. Teubner, 1904), II 264, note 738.

¹²² A somewhat broader equivalent of βούλησις is appetitus; cf. Dittmann, ThLL II, 281, line 17. cf. also A. Bonhöffer, Epictet Und Die Stoa: Untersuchungen Zur Stoischen Philosophie (Stuttgart: F. Enke, 1890), 243-245.

¹²³ For the equation of lares with δαίμονες cf. Boehm, PW, 23, 819, line 56ff, where Cicero is believed to have been influenced by Varro's equation of lares with manes.

Earlier Usages

LUCR II 112; IV 52. 61. 110. 156. 174.

Note. Œ.synonym simulacrum with which imago is used interchangeably in Lucretius.

ειμαρμένη

FATUM (Div I 125; cf. also Nat Deor I 55, p. 32.).

Destiny, fate, the inevitable.

Earlier Usages

PLAUT Bacch 953; CIC Font 35; Catil III

19; Balb 58; Mil 30; CAECIN Cic

Epist VI 7, 1; CIC Nat Deor III 14.

εὐκαιρία

1. OPPORTUNITAS (Fin III 45).

Opportune time; favorable moment.

Earlier Usages

PLAUT Epid 203; Merc 964.

2. OCCASIO (Off I 142).

As opportunitas.

Earlier Usages

PLAUT Men 552; Pseud 958; TER Haut

233; Eun 604; CIC Inv I 40; Mil 38;

et al.

ζηλοτυπία

OBTRECTATIO (Tusc IV 17).

An envious detracting; jealousy.

Earlier Usages

PLAUT Persa 556; CIC Inv I 16; Ad Q FrI 1, 43; Epist I 7, 7; Tusc IV 16;et al.

ἡδονή

VOLUPTAS (Fin II 8. 12. 13).

In Epicurean philosophy, an agreeable
and exhilarating stimulation of the senses;
pleasure.

Earlier Usages

The same; that is the point of the argument

in Fin II 8, 12. 13.¹²⁴

¹²⁴Omnes enim iucundem motum quo sensus hilaretur Graece ἡδονήν, Latine voluptatem vocant (Fin II 8)", and "et quidem saepe quaerimus, verbum Latinum par Graece et quod idem valeat; hic nihil fuit quod quaereremus. Nullum invenire verbum potest quod magis idem declaret Latine quod Graece, quam declarat 'voluptas'. Huic verbo omnes qui ubique sunt qui Latine sciunt duas res subiciunt, laetitiam in animo, commotionem suavem iucunditatis in corpore" (Fin II 13). It is also noted that in Fin III 35, where ἡδονή recurs, it is used in a Stoic sense as perturbatio animi. Laetitia along with the Latin paraphrase quasi gestientis animi elationem voluptariam is the Latin equivalent; cf. Nick Stang, "Zur Philosophischen Sprache Ciceros", Symbolae Osloenses, fasc. XIII, 1934, pp. 100-102 and M. O. Lişcu, op. cit., p. 49.

ἡσυχάζειν QUIESCERE (Ac II 93).

A ceasing to talk, or refusing to answer; this was used to counter the logical fallacy of the sorites¹²⁵.

Earlier Usages

PLAUT Most 1173.

κακία VITIUM (Fin III 39. 40).

Vice; the opposite of virtue.

Cf. κακία, p. 80.

Earlier Usages

CIC Cluent 133; De Orat I 247.

κατόρθωμα RECTUM (Fin III 24; cf. also recte factum, Fin III 24, rectum factum, Fin III 45, illud rectum, Fin IV 15, perfectum officium rectum, Off I 8).

The right as absolute duty, as compared with ordinary duty; the single right action.

Note. Cf. further καθήκον, p. 71 and κατόρθωσις, p. 34.

Earlier Usages

¹²⁵

A case could possibly be made for regarding Cicero's use of quiescere an added new meaning to a common Latin word; GELL I 2, 4 might support such a contention.

RHET Her III 2, 3; et al.

κόσμος MUNDUS (Tim 35).

The universe, the world; heaven and heavenly
bodies.

Earlier Usages

ENN Frg Var 9; CATULL 64, 206; LUCR
I 73. 788; CIC Ac II 55.

κύκλος 1. CIRCULUS (Nat Deor II 47).

The circle.

Earlier Usages

ACC Trag 100¹²⁶; CIC Rep VI 15.

2. ORBIS (Nat Deor II 47).

The circle, as circulus above.

Earlier Usages

CATO Agr 22; CIC Verr II 4, 82; Leg Agr
II 33. 76; Dom 24; Sest 66; LUCR V 74;
CAES Gall IV 37; V 33; CIC Rep VI 16;
Tim 7.

¹²⁶There spelled circlos.

λύπη

AEGRITUDO (Tusc III 61).

Distress, worry, mental pain; here in Stoic¹²⁷
context. Cf. ἀρρώστημα, p. 80.

Earlier Usages

PLAUT Bacch 1110; PACUV Trag 128;RHET Her II 34 (bis); CIC Inv II 17.

μανία

INSANIA (Tusc III 11).

Insanity, as a mental disorder that (contrary to furor, q. v., p. 92) cannot strike a wise man.

Earlier Usages

PLAUT Amph 719; Aul 642; Capt 620;Men 921; ACC Trag 236; RHET HerI 18; VARRO Men 146.

μαντική

DIVINATIO (Leg II 32; Nat Deor I 55¹²⁸; Div I 1).

The art and practice of forecasting future events.

¹²⁷Liddell-Scott, op. cit., ad loc. do not distinguish a special Stoic sense of λύπη. The only distinction made is between "pain of the body" and "mental pain". The Stoic use belongs to the latter class.

¹²⁸μαντική is here quoted as the name of that philosophical doctrine and is then further explained by means of a Latin phrase.

Earlier Usages

Divination as forecasting the future, used in a wider sense which implies that divination is little more than unreliable guesswork.

CIC Inv II 153; S Rosc 96; Tull 55;

Cluent 97. 131; Epist III 13, 2; VI 4, 4; 6, 3. 7;

Divinatio, the technique and practice, as

above. Ac II 126; Fin II 113; Tusc I 73; Nat Deor II 162. 166; III 14. 15. 19.

Note. SERV Aen III 359 credits Varro with distinguishing four kinds of divinationum; however, A. Gudeman in his ThLL article¹²⁹ voices doubt that Varro used the word. Besides, it is not certain from which period of Varro's life that passage comes so that even if the word divinatio could be proven as Varronian, we would still not know whether it is an earlier or later use than Cicero's.

μελαγχολία FUROR (Tusc III 11).

¹²⁹ A. Gudeman, "divinatio", ThLL, V, 1613, line 30f, "sed dubium an vox ipsa ex Varrone sit sumpta."

Frenzy or raving that is not the same as insanity (μανία, p. 91), but rather a disorder that can strike a wise man as well as a mental defective; a disorder that is caused by excessive indulgence, passion and lust, including lust for vengeance (i. e. anger, wrath).

Earlier Usages.

CIC Ac II 48. 88.

Note. It would appear that Cicero's uses of furor as defined above are the earliest extant ones; nevertheless, the context of Tusc III 11 makes it clear that Cicero does not regard the distinction between furor and insania as one of his own making; rather, the whole tenor of that passage suggest that the distinction is a very ancient one, and that is already attested in the XII tables through the use of the adjective furiosus (Tusc III 11).

νόσημα

MORBUS (Tusc IV 23).

A sickness, disorder, distemper, ailment of the

body. Cf. also πάθος , below.

Earlier Usages

LEX XII fab I 3; II 2; PLAUT Mil 1272;

Epid 129.

πάθη, πάθος PERTURBATIO (Fin III 35 bis¹³⁰; Tusc III 7. 23;
IV 10. 11; cf. also Off II 18, p. 35).

In philosophy , that emotional disturbance which
results from unreasoning desire.¹³¹

Earlier Usages

CIC Inv II 19 (bis); De Orat II 178. 214;

Epist VII 13 , 1; Att VI 1 , 14; VII 21 , 3;

Brut 12. 278; Orat 118; Epist IX 15 ,

2; Part 43.

πολιτικόν CIVILIS (Fin V 66).

That which befits a good citizen. Cf. πολιτικόν ,
p. 63.

¹³⁰Here both πάθη and πάθος are found.

¹³¹Bonhöffer , op. cit. , 244 , understands the πάθος of Tusc IV 11. 47. 59 as synonym of appetitus vehementior which , he says , corresponds to the ὁρμή πλεονάζουσα in Diogenes Laertius 110; and Stobaeus , Eclogae II 39. Similarly , Dittmann , "appetitus" , ThLL , II 282 , line 16 also lists perturbatio (πάθος) as synonym of appetitus.

Earlier Usages

CIC Balb 55; De Orat I 33. 82; Planc 90;
Mil 35; and possibly Part 76.

πρόσληψις ASSUMPTIO (Div II 108).

In logic, the minor premise of a syllogism.

Earlier Usages

CIC Iny I 59. 60. 64. 65. 66. 67. 70. 71. 73.
 75. 76. 87; II 138. 143.

σοφία SAPIENTIA (Off I 153).

Wisdom.

Earlier Usages

PLAUT Capt 275; ENN Ann 227¹³²; TER
Ad 769¹³³; AFRAN Com 221¹³⁴.
 299¹³⁵; CIC Manil 17; Epist I 10;
 LUCR V 10; CIC De Orat II 144. 154;
 III 56. 59; Fin I 42; III 4; IV 1;
Tusc III 42; Cato 4; Lael 7. 20. 30;
Leg I 58¹³⁶.

¹³² and ¹³⁵ Transliterated sophia occurs in the same sentence.

¹³³ "Wisdom" or "saying".

¹³⁴ Used with σοφία.

¹³⁶ The date of Leg is uncertain; possibly before Lael.

Note. Transliterated sophia is found without a Latin equivalent in a Dossenni titulus (Ribbeck II, 274).

σοφός SAPIENS (Tusc V 7; cf. also Fin II 24 bis, p.18).

A wise man; here especially, the seven wise men of Greece.

Earlier Usages

CIC De Orat III 137; Rep I 12; Fin II 7;
III 76.

σφαῖρα GLOBUS (Nat Deor II 47).

The sphere, especially in its mathematical¹³⁷ connotation and as applied to heavenly bodies.

Earlier Usages

LUCR V 69. 472. 665. 720. 722; CIC Rep
VI 15. 16. 17; Tusc I 68.

Note. Sphaera occurs in transliteration 24 times in Cicero's philosophical works and twice in the rhetorical.¹³⁸

¹³⁷A. S. Pease, op. cit., II 651 quotes Schönemann as thinking that "the language here indicates that its mathematical use was not yet general, though Cicero employs it for the heavenly spheres...".

¹³⁸Oksala, op. cit., 163

σφαιροειδής GLOBOSUS (Tim 17).

Spherical.

Earlier Usages

PACUV Trag 367¹³⁹; ACC Trag 397¹⁴⁰;

LUCR II 469¹⁴¹; CIC Rep VI 15.

σωφροσύνη 1. FRUGALITAS (Tusc III 16).

Uprightness; that virtue which is marked
by reasoned temperance.

Earlier Usages

CIC Verr II 1, 101; 2, 7; 3, 7; 5, 20;

Flacc 5; Sest 21; Planc 62; Deiot 26.

2. MODERATIO (Tusc III 16).

Moderation, temperance, self-control.

Earlier Usages

CIC Leg Agr II 2; Cael 42; Epist I 9, 22.

3. MODESTIA (Tusc III 16).

¹³⁹Here referring to the revolving globular stone on which Fortuna is said to stand.

¹⁴⁰Here, perhaps in a broader sense, referring to the whirling of water.

¹⁴¹Bailey, op. cit., II, 881, ad loc., says that globosus is a synonym for rutundus (a variant spelling for rotundus).

Modesty , temperance , self-control.

Earlier Usages

PLAUT Bacch 614; Trin 317; RHET Her
III 3; CIC Inv II 164; CAES Gall VII
52; CIC Att VII 5, 2.

4. TEMPERANTIA (Tusc III 16).

Temperance , moderation , self-control.

Earlier Usages

CIC Inv II 164; Epist I 9, 22; CAES Gall
I 19.

σώφρων

TEMPERANS (Tusc III 16).

The man who exercises self-control
and temperance.

Earlier Usages

TER Haut 580; Phorm 271.

τύμβος

1. BUSTUM (Leg II 64).

Burial mound.

Earlier Usages

The place of burning and burying. LEX XII
tab X 10 (bis); LUCR III 906.

Burial mound. PLAUT Bacch 938; CATULL

64, 363; CIC Att VII 9, 1; and possibly,

Tusc V 101; and Phil XIV 34.

2. MONIMENTUM (Leg II 64).

Monument.

Earlier Usages

That by which a person is remembered.

PLAUT Mil 704; Rud 935.

An edifice erected to the memory of the

dead. TER Eun 13; CIC Rep III 24.

3. COLUMNA (Leg II 64).

Column bearing a memorial inscription.

Earlier Usages

ENN Frg Var 2; VARRO Men 320.

φρόνησις

PRUDENTIA (Off I 153).

Practical wisdom, sagacity (in good sense),

as distinguished from sapientia¹⁴² (σοφία).

¹⁴² This distinction was not always clearly made. PLAUT Truc I 78 equates φρόνησις with sapientia, meaning a person's ability of knowing better than to sell himself and his fortune to a harlot, a worthless and foolish thing to do. Cf. also RHET Her III 3. 4. 10, where prudencia equals σοφία in a translation of Plato's four cardinal virtues. Further, Pittet, op. cit., p. 4 notes that in his interpretation of Stoic thought Cicero translates φρόνησις by prudencia (Off I 153), while rendering σοφία by sapientia.

Earlier Usages

CIC Inv II 160; CAES Gall II 47; DOLAB

Cic Epist IX 9, 2; CIC Att XII 4, 2;

Part 76. 81; Fin IV 76; V 67; Nat

Deor III 38; Cato 20.

χρήσιμος

FRUGI (Tusc III 16).

Virtuous, temperate, frugal, useful.

Earlier Usages

PLAUT Asin 175. 602. 857; Poen 845;

Trin 320. 321; TER Haut 580; CIC

Verr II 3, 67; Font 29; Cluent 47;

Att IV 8, 3.

ωφέλημα

EMOLUMENTUM (Fin III 69; cf. also Fin III 33, p. 37).

In Stoic terminology, benefit¹⁴³. Cf. βλάμμα
p. 85.

Earlier Usages

RHET Her II 4. 29; CIC Inv II 157. 164.

Verr II 3, 227; et al.

¹⁴³W. Friedrich, "emolumentum", ThLL V-2, 520, lines 38-82 does not distinguish a philosophical meaning from the general meaning "benefit".

CONCLUSION

REGARDING CICERO'S TRANSLATION OF GREEK WORDS

Cicero's method of translating Greek was varied. If common Latin words expressed the Greek meaning adequately, he used these words as they were, as for example, obtrectatio for ζήλοσυκία. If no Latin equivalent was readily forthcoming, he often translated by paraphrase, or at times by a cluster of various words; the manner in which Cicero deals with προηγμένον illustrates the latter approach. At other times still, Cicero found common Latin words which alone were not adequate to express the Greek idea, but which he pressed into his service by adding new significations to them. Finally, Cicero followed the example of the Greeks in inventing new words to express new ideas.

It would appear that his paraphrases were not intended as final, for in several instances Cicero offers single Latin words as equivalents for Greek words previously translated by paraphrases. Examples are the following:

<u>neutram in partem moveri</u> (ἀδισταφορία), <u>Ac</u> II 130.	<u>indifferens</u> (ἀδισταφορον), <u>Fin</u> III 53.
<u>quidquid enuntietur</u> (ἀξιωμα), <u>Ac</u> II 95.	<u>pronuntiatum</u> <u>Tusc</u> I 14, and <u>enuntiatio</u> <u>Fat</u> 1. 20.

fatalis necessitas (εἰμαρμένη),

Nat Deor I 55.

verborum ... explicatio ... ,

id est, qua de causa quaeque

essent ita nominata

(ἑτυμολογία), Ac I 32.

aequabilis tributio (ἰσονομία),

Nat Deor I 50.

summum vel ultimum vel

extremum bonorum

(τέλος), Fin I 42.

quod prodesset (ὠφέλημα),

Fin III 33.

fatum, Div I 125.

veriloquium, Top 35.

aequilibras,

Nat Deor I 109.

finis, Fin III 26

emolumentum,

Fin III 69.

On the other hand there are at least two examples which show that paraphrases and single words also occur side by side and are interchangeable:

perturbatio (πάθη / πάθος),

Fin III 35.

consensus (συμπάθεια),

Nat Deor III 28; Div II

34, and

concentus, Div II 34.

motus animi turbatos,

Off II 18.

coniunctio naturae, Div

II 124. 142, and

continuatio naturae,

Div II 142.

After the time of Cicero other Latin authors continued to enrich the language; Latin paraphrases which Cicero had used to translate single Greek words gave way to single Latin words. Thus Cicero translated ἀδιαφορία by neutram in partem moveri (Ac 11 130); later in the Fin 111 53 he already translated the corresponding adjective, ἀδιάφορον by the newly coined word indifferens. So did Seneca, who wrote, mortem inter indifferentia ponimus, quae ἀδιάφορα Graeci vocant (Epist 82, 10). Ambrosius, later, employed indifferentia as a feminine noun when he said, indifferentia autem latitudinem habet (AMBR Noe 32, 122, p. 414D). A similar example may be found in the translation of ἀπάθεια which Cicero translated by ea ne sentire in Ac II 130; it was again Seneca who later invented a single word, impatientia (Epist 9, 1).

Regarding Cicero's newly coined words it is evident that he tried to preserve either a form parallel with the Greek or a construction parallel in spirit. The former is illustrated by the following words:

Anticipatio (Ante, capio)

πρόληψις (πρό, λαμβάνω)

finiens (finio)

δρίζων (δρίζω)

medietas (medius,

μεσότης (μέσος

plus the ending

plus the ending

-tas)

-της)

•qualitas (qualis,

plus the ending

-tas)

ποιότης (ποιός

plus the ending

-της)

Parallels in spirit are illustrated by these words:

convenientia (convenio),

a coming together,

hence agreement,

harmony.

ὁμολογία (ὁμός, λέγω)

saying the same,

hence agreement.

evidentia (ex, video),

to look out of some-

thing; and

perspicuitas (per,

specio), to look

through something,

as through glass.

ἐνάργεια (ἐν, ἀργός)

something shining,

bright, hence, some-

thing that is "clear",

"evident".

In an incorporeal

sense, an issue

is "clear" or

"evident", when

one can "see through

it".

General, 1870-1871

General, 1870-1871

1870

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General, 1870-1871

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Then there are also examples of mixed parallels , i. e. , one part of the newly coined word reproduces the corresponding form of the Greek word, while the other part of the newly coined Latin word is similar in spirit. An illustration of such a use is

aequilibras (aequus , libra) , ἰσονομία (ἴσος , νόμος) ,

that which is of equal

weight, hence in balance.

that which exists under an

equal law, hence enjoying

equal rights and freedom.

In a transferred sense,

equal distribution.

Even where no coinages are involved, Cicero often toils over the choice of a single Latin equivalent. One example will suffice. In Att XIII 21 we have Cicero's interesting exchange with his friend, as to whether ἐποχή is best expressed by inhibeo or sustineo. In the argument Cicero decides in favour of his first choice, sustineo, since, he says, the Greek (ἐποχή) suggests a holding back, as the bridle of a horse and chariot. Thus, when Cicero had decided against Atticus' suggestion of replacing sustineo by inhibeo, and which Cicero thought Atticus might have changed already, he simply instructed Atticus with these words, "quare facies ut ita sit in libro quemadmodum fuit. Dices hoc idem Varroni, si forte mutavit...".

On the other hand Cicero did not always think out his problems.

The matter of ἐνδελέχεια and ἐντελέχεια gives evidence of this¹⁴⁴.

¹⁴⁴p.28, note 42.

However, when all is said and done, Cicero remains as one who has made a significant contribution to the development of Latin as a philosophical language. In the word lists above there are to be found no less than 25 common Latin words to which Cicero had added new significations which recurred in later authors:

<u>adprobatio</u> , p. 66	<u>decretum</u> , p. 53
<u>adsensio</u> , p. 67	<u>dissimulatio</u> , p. 57
<u>aestimatio</u> , p. 51	<u>enuntiatio</u> , p. 52
<u>appetitio</u> , p. 62	<u>finis</u> , p. 46
<u>appetitus</u> , p. 63	<u>incommodum</u> , p. 54
<u>civilis</u> , p. 63	<u>intellegentia</u> , p. 55
<u>commodum</u> , p. 59	<u>notio</u> , p. 57
<u>comprehensio</u> , p. 61	<u>percepta</u> , p. 60
<u>concentus</u> , p. 68	<u>producta</u> , p. 45
<u>conparatio</u> , p. 38	<u>pronuntiatum</u> , p. 51
<u>consensus</u> , p. 68	<u>providentia</u> , p. 45
<u>decorum</u> , p. 65	<u>securitas</u> , p. 58
	<u>species</u> , p. 40

There are further 13 newly coined Latin words which were so used by later authors:

<u>aequilibritas</u> , p. 77	<u>convenientia</u> p. 77
<u>anticipatio</u> , p. 78	<u>evidentia</u> , p. 75
<u>comprendibile</u> , p. 77	<u>excandescencia</u> , p. 76

finiens , p. 78

perspicuitas , p. 75

indifferens , p. 75

qualitas , p. 78

medietas , p. 77

reiectanea , p. 43 , note 58

moralis , p. 76

The development of his coined word qualitas is one of the best indications of the extent of Cicero's influence , for in English it has become quality , in German Qualität , in French qualité , in Italian qualità , and in Spanish both cualidad and calidad. This is no mean achievement.

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¹⁴⁵ Hereafter, ALL.

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